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[ONE PENNY.

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Owing to the great pressure on our columns we are compelled to defer several important communications; and many reports which were sent late have been unavoidably abbreviated. Will our correspondents and advertisers kindly bear in mind that, having now to print a very much larger number of copies, we are compelled to go to press much earlier than formerly? Our publisher regrets the trouble caused by the delay in delivering copies in some instances last week, and has made every effort to prevent similar disappointment in future. In case of non-delivery, complaint should be sent at once to the office.

TOPICS AND EVENTS.

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PREACHING at Holloway Chapel last Sunday morning Mr. Mark Wilks referred to the action taken by the Congregational Union upon the subject of home reunion with the Church of England. After contrasting the terms offered by the Bishops now with those which 200 years ago were considered reasonable by such men as Burnet, Tillotson, and others, Mr. Wilks said that nothing but a refusal could have been given to the Archbishop of Canterbury's letter. At the same time he considered the terms in which the refusal was couched very remarkable. Apparently the Union was prepared to adopt both the Apostles' and the Nicene Creeds. At any rate, that basis of reunion was not disavowed. For his part he repudiated both of them, and took his stand on "the indubitable words of Christ." The fact was that the Church demanded uniformity of belief, and this would exclude Quakers and Unitarians. In his view those were Christians who worked in the spirit of Christ. He doubted the value of a union based on uniformity of belief. What was wanted was diversity of opinion in good temper, for no good work was done where dull uniformity prevailed. The reason the Comprehension Bill failed in 1689 was that it did not suit the views of the High Church party. For the same reason similar proposals must fail now. Since Dean Stanley's death there had been no Tillotson in the English Church, the Low Church party were nowhere, and the school of Pusey was triumphant.

THE meetings of the Baptist Union at Birmingham have not been marked by any feature calling for special comment, and in that respect contrast unfavourably with the meetings of the Congregational Union held last week at Hull. The Baptists, as might be expected from a denomination which numbered Carey, Marsham, and Ward among its adherents, are enthusiastic supporters of Foreign Missions. There was a large public meeting in the Town Hall, under the presidency of Sir W. W. Hunter, who maintained that missionary efforts in India had not failed, notwithstanding all that had been said to the contrary. He believed, too, that the methods as well as the results of missionary labour were capable of defence. At the same time, he pointed out that preaching, teaching, and scholarly investigation were not the only things required at the hands of missionaries, for the ascetic self-abnegation of some of the Christian brethren had succeeded in reach-

ing the cultured classes of the University youth in a way not previously attained. A diversity of method should be encouraged. Like the Congregationalists, the Baptists refused to reunite with the Anglicans on a basis including an acknowledgment of the "Historic Episcopate."

AN Irish correspondent says:—"In your special article on 'The Rev. R. A. Armstrong,' the Presbytery of Antrim is described as 'the only Presbytery in the North of Ireland, or elsewhere, carrying out to its utmost limit the principle of non-subscription.' What is meant by 'the utmost limit of non-subscription' I am at a loss to understand, and cannot, therefore, discuss. But I must protest against the (implied) exclusive claim of that Presbytery to consistency in carrying out that principle. Before the Presbytery of Antrim adopted it the Presbyteries of Dublin and Munster had acted upon it. So early as 1725 they sent commissioners to Dromore to instal the Rev. A. Colville, who had been refused ordination by the Armagh Presbytery because he objected to subscribe to the Westminster Confession. Colville was allowed a share in the Southern R.D. for five years until he was received into the Antrim Presbytery. I am not aware that the descendants of the Dublin and Munster Presbyteries—now called the 'United Presbytery or Synod of Munster,' have forfeited their claim to be ranked as consistent upholders of the principle of non-subscription."—We should be only too happy to correct our statement if it really requires it, and to express regret for anything that does injustice to the Presbyteries of Dublin and Munster. What was meant by "the utmost limit" was that in the Antrim Presbytery the candidate for ordination need not make any statement of doctrinal belief whatever, though he may do so, and we were under the impression that this absolute freedom is unique.

SOME little consternation has been created among a certain class of people by the refusal of the Licensing Committee of the London County Council to renew the licenses for music and dancing to some of the places of public entertainment in London. An attempt has been made to prejudice the public judgment by insinuating that this is an attack by the puritans on the "people's theatres." It is quite possible that in some instances the Committee may have gone beyond the necessity of the case, but it seems to us that on the whole zeal has been fairly tempered with discretion. It has had to be admitted that filthy songs have been sung by men, and even by "ladies," anxious to win applause from the class of persons to whom that kind of thing commends itself. Dancing of an indecent character has also been indulged in, and even justified. For these offences licenses have been refused, and rightly so, too. We do not believe that the large majority of working-class people take pleasure in this; indeed, it is not of the East End music-halls that complaint is made. It is places like the Trocadero in the West End, where prices are high, and the audience is supposed to be drawn from the well-to-do classes, that indecency and obscenity minister to a depraved taste. A public meeting was fixed for Friday, this week, in support of the action of the Committee, at which the Bishop of London was to preside.

THE condition of the working women in East London is attracting the attention of some well-known philanthropists, and last Tuesday a large meeting, presided over by the Bishop of Bedford, was held, at which resolutions were passed calling on all good citizens to give their moral and material support to working women who are willing to combine against low wages and long hours of work, and for the formation of a union for that purpose. There were no doubt, as there frequently are in these cases, some exaggerated statements; but after all allowances have been made for that, there remains a solid substratum of fact which goes far to prove the need for some such effort on the part of the women and their friends. In the recently-published volume of "Life and Labour in the East-end of London" there is a Paper by Miss Clara E. Collet on "Women's Work," containing a series of statements as to the wages earned by women. In many in-

stances there is not much to complain of, but there are several trades where the wage earned by women is as low as 1½d. an hour. In one trade, that of shirt finishing, the women could not earn more than 8d. a-day, or 4s. a week, even if they could get the work. The shirt finishers nearly all receive allowances from relatives, friends, and charitable societies, and many of them receive outdoor relief. In other words, the employers' profits are made at the expense of the community. The Factory Acts, which prevent the employment of young girls in workrooms beyond a certain hour, are evaded by giving the work to be done at home, and the worker has frequently to sit up all night to get it done. Whether the women who are content, or compelled, to take these "starvation wages" have energy or strength enough to combine seems to us doubtful. To say that something ought to be done to improve their condition is far easier than to suggest a permanent remedy.

JUST as the great Dock Strike was coming to an end a meeting of Nonconformists was held at the City Temple, for the purpose of expressing sympathy with the dockers. At this meeting the Rev. Hugh Price Hughes threw out a suggestion for the appointment of a standing committee of the Free Churches, to deal with social questions as they arise. Up to the present not much has been done to carry this suggestion into effect. Meanwhile the reporter of an evening newspaper has been interviewing several leading Nonconformist ministers, with the view of getting at their opinions on the proposal. Of course, Mr. Hughes had a good deal to say in favour of it. The Rev. James Chadburn, of Trinity Parsonage, Poplar, approved, as well he might, seeing that he holds that not only ought churches to interfere, but to lead in matters of social politics, and that "a church that only speaks about theological opinions and points of faith is not worth its salt." The Rev. Dr. Clifford also endorsed the suggestion, as did Mr. R. F. Horton, of Hampstead, to whose mind "Christian work at the present day is primarily the solution of the pressing social problem," and the Rev. J. E. Shephard, the prime mover in the new Baptist "Forward" movement. Dr. Parker gives his approval on condition that "all the operations should not be directed against so-called 'capital,' but should contemplate the education and self-respect of the poor." Both Dr. Hannay, the secretary of the Congregational Union, and Mr. Ierson, as became men in their position, were more cautious. The latter "doubts the wisdom of the Free Churches, as such, interfering in social politics, though any congregation might if it pleases." So far as he could see, the only certain good to come from such a committee, though he has no great faith in standing committees, would be that social questions would more naturally come up for discussion, and, so far as they come within the range of Christian philanthropy, it might be shown that it is part of Christian duty to deal with them. Mr. Ierson probably thinks such a committee likely to be a "standing-still" committee.

It is a fiction of the English Law that every person is deemed to know what the law is, or, as the legal maxim runs, *Ignorantia juris, quod quisque tenetur scire, neminem excusat*. No maxim could be more inconsistent with fact. The constant changes made by the legislature in matters which affect the daily life of citizens make it impossible for them to keep up with the "law up to date." We venture to think, for instance, that ninety-nine out of every hundred heads of families in London are wholly unaware that at the end of the present month a new obligation will be placed upon them, the neglect to fulfil which renders them liable to a fine of forty shillings. The Act of Parliament imposing this obligation is known as "An Act to provide for the Notification of Infectious Disease to Local Authorities," and it provides that when an inmate of any building used for human habitation within the London district is suffering from an infectious disease, the head of the family to which such inmate belongs shall, as soon as he becomes aware that the patient is suffering from an infectious disease, send notice thereof to the medical officer of health of the district. Should the head of the family neglect to send the notice, the duty of doing so is cast upon the nearest relatives of the patient present in the building, or being in attendance on the patient, or in default of such relatives upon every person in charge of, or in attendance on the patient, or upon the occupier of the building. Every medical practitioner, too, attending on the patient shall forthwith, on becoming aware that the patient is suffering from an infectious disease, send to the medical officer of the district a certificate stating the name of the patient, the situation of the building, and the infectious disease from which, in his opinion the patient is suffering. The Act defines an "infectious disease" to be "small-pox, cholera, diphtheria, membranous croup, erysipelas, the disease known as scarlatina, or scarlet fever, and the fevers known by any of the following names, typhus, typhoid, enteric, relapsing, continued, or puerperal." Power is given to the local authorities to extend

the definition of infectious disease. As we have said, the Act comes into operation on the 1st November in London, but in the provinces it has to wait till the urban, rural, or port sanitary districts have adopted it. Unquestionably the Act is a useful one, and the more widely it is known the better for the community.

SPECIAL ARTICLES.

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SOME RESULTS OF BIBLICAL CRITICISM.

II. UNTENABLENESS OF THE "INSPIRATION" THEORY.

THE doctrine of Inspiration, as held by the strict Evangelicals, was clearly defined some years ago by Canon, now Bishop, Ryle. His pamphlet is here quoted from memory, but we believe with substantial accuracy. According to him every word of the Bible, *as it was originally written*, was directly inspired by the Holy Ghost. He did not contend that every speech reported in the Bible was wise, any more than that every act related therein was right and just. The speeches of Eliphaz or the complaints of Jeremiah might be rash or even wicked, as some of the acts attributed to Jacob and David are certainly indefensible; but he contended that Divine Inspiration guided the record of those speeches as of these doings; it was by the will of the Holy Ghost that these things were set down. Again, he did not claim either that the translators of the Bible had been supernaturally preserved from error, or that the Scriptures in the original tongue had been preserved absolutely free from corruption. For anything that he knew an unauthorised comment may have crept from the margin into the text of the New Testament, or a scribe may have sometimes mistaken a word or a letter in the Old Testament; but at any rate the Scriptures, as originally written, were the pure word of God.

There is no need now to discuss the reasonableness and credibility of such a theory. Obviously it has one great advantage over theories of verbal and even literal inspiration (such as that advanced by the late Dean Burgon), namely, that when unable to defend any text of Scripture as the word of God, either because it contradicts some other text or because it is in itself untrue or immoral, the apologist can, in the last resort, suggest that the text in question is no part of the original word; it may have crept in from the margin or have originated in the blunder of a scribe. This suggestion would be all the more plausible from the fact that there are such variations in the ancient MSS. of the Bible as show that the texts of the writings therein included have not come down to us untainted, and that the genuineness of any given sentence must be tested independently.

But this method of defence itself, and the concessions it involves, may be regarded as an effect of Biblical Criticism. Criticism, in its earlier stages, was unable to do more than to point out obvious difficulties and contradictions. How is it, for example, that Moses describes himself as the meekest of men (Numbers xii. 3)? How could he describe his own death (Deuteronomy xxxiv. 5)? How could he, writing generations before the monarchy, refer to the Kings of Israel in such words as are used in Genesis xxxvi. 31? Any one who picks up an old copy of *Watson's Apology for the Bible* will find a great number of such questions, with such answers as were once deemed sufficient. The most thorough of textual analysts is Bishop Colenso; and his work, though recent, most aptly illustrates what may be called the *first stage* of Biblical Criticism. He did not invent any new method; his arguments do not differ in kind from those used by Voltaire or Paine, though he is less smart and cynical than the one, and less coarse than the other. But in his particular province he was a workman where they were only bunglers. He laboured with terrible earnestness, and subjected the text of the Pentateuch to an examination more thorough than it had ever received from friend or foe. As a result, he proved by arguments so clear that they appeal to every man of common sense that *the Pentateuch could not have been written by Moses; that it is not the work of a single author*. He showed that it continually contradicts itself; that it contains many statements that are not only unhistoric but absurd. Every one of these positions had been gained before Colenso's day. Consequently, while the clergy denounced Colenso as one who merely repeated old infidel arguments, the learned among the laity reproved him for writing a book which added nothing to the stock of common knowledge, since everybody, they said, whose opinion was worth anything, "knew this before." But Colenso's work was by no means valueless. It proved that the old arguments had not lost their force; it showed that the "difficulties" of the orthodox theory of the Bible had not only not been exaggerated, but had never been half told, and that the best answers which English Apologists had given were pitifully inadequate. A corrected text here, a gratuitous hypothesis there, would not mend matters. Difficulties were not counted by units, but by tens and hundreds; they affected not occasional remarks that

might be explained away as unauthorised annotations; they affected the web and woof of the entire narrative.

It is impossible, without reading Colenso's first volume, to get an idea of the cumulative force of his argument. However awkward or absurd the consequences of a statement given in a single text might be, one could easily imagine some possible explanation, or pass it over at worst as an exceptional difficulty. It is only when the same kind of difficulty is pointed out again and again, and when it is shown that every attempt at evasion only lands one in greater absurdities, that the overwhelming force of the general contention is seen; viz., that this narrative of the departure of the Israelites was *not* written by Moses, and is *not* historically true. An example or two must be given here. In Numbers iii. 43 it is said: "All the *first-born* males, from a month old and upward, of those that were numbered were, twenty-and-two thousand, two hundred, threescore and thirteen." In Numbers i. 46 the whole number of able-bodied men of twenty years old and upward is given at 603,550. It is reasonable to suppose that if there were over 600,000 able-bodied men above twenty years of age (Numbers i. 45) the whole number of males must have been more than one-and-a-half times as many, namely, 900,000; in which case distributing these among the 22,273 mothers of the first-born, we must reckon that *every woman had, on an average, more than forty sons*. Or, if we reckon that the first-born was as likely to be a daughter as a son, and therefore suppose that as well as 22,273 first-born sons there were also that number of first-born daughters, we shall still have to suppose that along with the 900,000 males there were altogether 900,000 females, so that every mother must still have borne, on an average, more than forty children. (From Numbers iii. 12 it will be seen that it is the first-born of every *woman* that is reckoned.)

We take another instance from Colenso's book, and give it more briefly. A company of people, among whom were 600,000 fighting men, would contain altogether about 2,000,000 people. According to the Book of Numbers there were but three priests—Aaron and his two sons Eleazar and Ithamar. The births among two millions of people would average 250 a day. For every birth one pigeon at least was to be offered as a sin offering (Leviticus xii. 6). The priests had to eat these in the most holy place (Leviticus vi. 25, 26). Consequently each priest must have eaten on an average more than eighty pigeons every day.

The very absurdity of these conclusions made many people misunderstand Colenso's work. They thought he was aiming to pour contempt upon Holy Writ; it seemed to them that he had imbibed the spirit, and perhaps stolen the arguments of the bold mocker, for to them he was nothing more, Voltaire. It cannot be denied that arguments of precisely the same kind had been urged again and again by doubters and sceptics for generations back, and that Voltaire especially had taken delight in exposing the absurdity of the prevailing view of the Scriptures, though it is often forgotten that he took many of his arguments from English writings. One may quote his objections almost at random:—

"If Moses had written Leviticus would he have contradicted himself in Deuteronomy? Leviticus forbids a man to marry his brother's wife, Deuteronomy commands it. (This instance is of doubtful force.)

"Would Moses have spoken in his book of towns which did not exist in his day? Would he have assigned forty-eight towns to the Levites in a country where there had never been ten towns, and in a desert where he had always wandered without a dwelling house?"

"Would he have prescribed rules for Jewish kings when not only had his people never had any king, but when they held a monarchy in horror, and when it was not likely that a king would ever be set up?"

"Was he likely to lay down rules for kings who would not be on hand for some hundreds of years and say nothing about the judges and pontiffs who were to be his own successors?"

"How could Moses have said that the iron bed, nine cubits in length, belonging to the defeated Og, King of Bashan, could yet be seen in Rabbath? This town of Rabbath was the capital of the Ammonites; the Hebrews had not yet penetrated into that country. Is it not evident that such a passage is by a later writer whom his inadvertence betrays? He wishes to adduce, in witness of the victory over the giant, the bed said to be still preserved at Rabbath, and forgets that it is Moses who is speaking."

There is no need to multiply such objections, or to insist on the validity of each one given. Colenso differed from most of those who had made these objections in being more earnest and systematic. He was the more mercilessly logical because he cared the more for truth. He was willing to take infinite pains, if only like the dying Bede he could have the consolation of knowing that when his work was done people would no longer "read a lie, and accept it as truth." One or two earnest men before his day had written able criticisms of the Scriptures, but had taken care to write in Latin with the deliberate

intention of hiding such knowledge from the common people. An inner circle of cultured people might be allowed to know, *e.g.*, that the Book of Genesis contains sundry impossibilities and contradictions, and gives internal evidence of late origin; the common people were to be taught to revere it as the word of God, written by His servant Moses. A severe homily was addressed to the bishop in one of the magazines for not pursuing the same course. This he could not do. The fact is, he believed in God, and he believed in man. Believing in the God of Truth he could not imagine that it was his duty to lie. If the Pentateuch contained false statements how could it please God to declare that they were true, or to pretend that they must be accepted as true? Is it childish to spend time in arguing that a priest could not eat eighty pigeons a day? How so, if the demonstration that leads to that absurdity will help to deliver the people from a whole system of false suppositions and absurd dogmas? The people ought to be trusted with the truth. They ought to be able to worship without the aid of pretences and equivocations. We ought to be able to teach them a religion built upon truth; we ought ourselves to be truthful through and through. In all this Colenso's instinct was right, and his judgment commends itself more and more to the wisest and best religious teachers. It has to be added that Colenso's work was successful; it did what no other English book or books had done before. It awakened a zeal for truth, and a wish to be informed among the most religious and reverent of the people; whereas generally till then Biblical objections and difficulties had been either whispered among the learned, or else cited with jeers among the irreligious and profane. Moreover, although at the time of writing his first volume Colenso was but imperfectly acquainted with the progress of Biblical criticism on the Continent (which, as we shall show, had already done substantial work in the way of positive suggestion), in its own way Colenso's work was so complete and thorough that even Dr. Kuenen, perhaps the greatest of all Biblical critics, acknowledges his indebtedness to it, and confesses that it was by its light that he made the most recent revision and correction of his theories.

For our purpose, all we need say now is that with Colenso's book came the overthrow for ever, among men who would be candid enough to read it, of the theory of inspiration set forth by Canon Ryle. As long as they heard objections to such a theory only from the mouths of the profane and worldly, religious people could turn from them as connected with a tone of thought and life such as they wished above all things to avoid. Moreover, as long as one text was attacked here and another there in a random, unscientific fashion, one could hope that some explanation might be found for each case; but when these objections came from a zealous and pure-minded clergyman of irreproachable character, when they were marshalled like an army of soldiers with none faint or sickly among them, the defeat of the old inspiration theory was absolutely certain. There only remained the work of building again some positive beliefs on a surer and more durable foundation. The steps in the progress of this reconstruction will be shown in succeeding articles.

"THE NEW CONGREGATIONALISM."

BY THE REV. H. WOODS PERRIS.

ON Sunday, the 6th inst., the Rev. H. Woods Perris delivered a sermon on the above subject. He said the notice of the meetings of the Congregationalists of the town during the past week contained a distinction between minister and laymen which was foreign to Nonconformist theory, though so widely tolerated. The Presidential address and the opening sermon attacked this error in its most pronounced sacerdotal form, and bore witness to the more reasonable view of ministerial qualification which was destined to hold the field. But we are compelled to carry their protest a stage further than the bulk, at all events, of our Congregational brethren are prepared to do. The law of progress was the same for the Apostolic founders and their successors as it was for the people of to-day. They, no more than we, had the guarantee of infallibility. All through the Christian ages the struggle between the faith that clung to institutions (even when they had lost their freshness and power) and the faith that pushed on to new pastures of thought and feeling had continued. To-day the struggle was more widespread than ever, though less marked by fierceness. Inspiration was here or nowhere. Prophecy was of to-day, and not merely of yesterday. Spiritual certitude might be had now as truly as ever the fathers had it. In his closing remarks the preacher said:—"I ventured to speak of the *New Congregationalism*, for, indeed, within these late years there has been marvellous growth, not in one direction only, but in all ethical and practical ways. Not yet has the New Congregationalism won for itself universal recognition within the fold; many tremble at the changes it ordains. But who can doubt the issue? It seems to me, as I recall the leading

* "There is not a single trace of such cities for priests and Levites in trustworthy historical accounts."—KUENEN.

events of the last twenty years of Nonconformist life, that we Unitarians have earned the right and the high privilege of hailing these manly approaches to a better understanding of 'the truth as it is in Jesus'; of welcoming these advancing brethren as fellow-heirs of the heritage of freedom, sharers of our hope and joy. We ought easily to rise superior to ungenerous suspicion, to envy of their fresh, wide opportunity, to dread of their gathering force on our flank. Even though it were set down in the book of Providence that they must increase and we decrease, our duty in view of high examples would be plain. But, need that be so? Is there no room for two wings of the great Nonconformist army? There surely is. Spiritual affinities will cement our alliance with liberal Congregationalists who fight in the vanguard for educational and religious equality. Every day we find a broader common platform. They have gone to Oxford, and so have we. Only a thin partition divides our boundaries; the *zeit-geist* is dissolving that fast. These Congregational thinkers and leaders love their 'brethren according to the flesh'; they would fain give a larger significance to their historic name. They feel that they owe a life service in return for birth privileges, as Paul did. They dread exile from the family hearthstone. If driven from their Zion, they would take refuge in our Pella, perhaps; but they cannot now be driven out. Let us rejoice with them that they cannot. If they came to us they would enrich our life, no doubt; but they are called to liberty where they are. The churches they belong to need them most, and we may love and honour them though they 'follow not us'—ay, though they have to lead a mixed multitude by a way that they know not, and to encounter many trials before they enter the Canaan of their heart's desire. . . . And so, I bid you rejoice in the New Congregationalism; I call upon you to welcome most heartily the signs of its extending influence and power. We can well afford to do this; duty and high policy here agree. We and they need the mutual stimulus a wise and tender sympathy alone can give. And, holding our own fort for freedom on the heights, we may still co-operate with these our fellow soldiers who are fighting in the plain. We need not fear that our own testimony will be weakened by such an alliance—rather will it be strengthened. Our place is still ours; only a people with our history can march evermore in front. Who knows? The day of small things may be nearly over with us. We are the vanguard of a great army, a multitude that no man can number. After Varro's defeat at Cannæ the Roman Senate thanked him for *not having despaired of the Republic*. Brethren! a cloud of witnesses hovers over our path. 'Great is the glory, for the strife is hard.' . . . Spirit of Life, Our Father above and within, we can never be worthy; yet, oh! make us true and faithful: manifest thy strength in our weakness—yea, help us to take up our cross, and follow in the footsteps of our brother, Jesus. Amen."

HOW THE CHILDREN KEPT HOLIDAY IN 1889.

BY AUNT AMY.

THE children's holidays are over for the season. The planning and the arranging, the seeing off and the meeting, all these are now things of the past; and the sense of relief, which always follows upon the completion of a work of this kind, creates in us a wild desire to rush round, shaking hands with everybody, and shouting for very joy that so many of our children have had a good time, without unlucky accident or serious *contretemps* to mar the pleasures of the country visit! But a due sense of decorum prevents our doing anything so outrageous, of course; and, moderating our high spirits by the remembrance of the accounts, which have yet to be collected and made ready for the keen inspection of an exacting auditor, we will content ourselves with lifting the curtain of our pleasant memory gallery, and taking a peep at one or two of its rosy tinted pictures.

Here we are in a train, four little girls and myself, steaming away to Pulborough, a village not very far from Horsham. It is the furthest limit of our country homes, and only used in holiday time, when we want to send away as many children as possible. Everyone remembers the fears of Mr. Peter Magnus, the fellow traveller of Mr. Pickwick on his memorable journey to Ipswich; how he was constantly troubled lest his bag, or brown paper parcel, or hat-box had been left behind or mislaid. But he would have been nowhere compared with two of my little people, Alice, and her five-year-old sister, Lizzie—they would have made a study for Dickens, indeed! "Where's my doll?" "Have you my parcel?" "I've lost my money," and so on. These exclamations, repeated every few minutes throughout the journey, caused never-ending excitement; the fact that they were in a small compartment, and that therefore it was almost impossible for the things to have really disappeared, never entering their heads.

What always strikes me as I recall these journeys is the trust and confidence with which the children regarded their caretaker. Here was I a complete stranger, until we met at the London station, bear-

ing the four girls miles and miles away from home; but there was no shyness, no apparent restraint. You were taking them into the country! that joyful thought was quite enough for them.

And now, after chatting merrily for ten minutes, two little heads huddle together, and a low whispering goes on; after which the elder girl looks questioningly at me and says, pointing to her sister:—"She asked me if you're the lady what's goin' to mind us?" I have reluctantly to answer in the negative, and the bright faces drop for just a moment, until a talk about what can be seen in the country brings back the radiant expressions. Suddenly there comes a joyful shout from Lizzie. "There's one," she cries; "I'm goin' to buy that for mother." "That" was a cow, quietly grazing in a passing meadow. "See, I've got my money," and forthwith, opening her chubby little hand, she displayed the magnificent sum of 2½d. This money was devoted, in imagination, to so many purposes before the journey was at an end, that surely Fortunatus' purse itself could hardly have been a greater prize; but alas! it was a heavy responsibility too, for the halfpence had a knack of falling about, and hiding themselves in most provoking fashion, so that every few minutes there was a general hunt on floor and seat for the precious coins. Such a look of triumph passed over Lizzie's face each time that she secured her treasure again! At one of the stations our carriage stopped opposite to a bookstall. Here was a chance for spending part of the fortune, and "I'll buy one o' them!" exclaimed the small spendthrift, with a general sweep of the hand in the direction of some red-covered novels. In vain I told her that she would not care for those books; she persisted in her determination, and then I had to say that any one of them would cost more money than she possessed. Lizzie looked ruefully at her halfpence. "Wouldn't they buy just a thin one?" Happily for us the train went on at that moment, so that the purchase of even a thin one was out of the question, and the little girl had to have recourse to her doll for comfort.

In the matter of Truth I do not think that either of the little sisters were very strong. Perhaps, like some bigger folks, they thought that virtue too valuable for common use; any way, the reference to the doll reminds me of a curious altercation between them, consequent upon my admiring the dress and asking who made it. "I made it myself," answered Lizzie, very decidedly. "Oh, you didn't," retorted Alice, and "I did" and "you didn't" were repeated again and again. Then Alice asserted, with an attempt at dignity, "Lizzie, you didn't, for I made it." "Oh, you story," was the indignant rejoinder of the little sister, "I buyed it mine own self at the shop ready dressed." I thought, after this, that we had better change the conversation. What! you think those children must have been very naughty to talk like that? Of course it was wrong, but these little ones with whom we have to do are not angels, but just ordinary little bits of humanity, neither much better nor much worse than our own children would be if they had had a life like theirs. And perhaps that fortnight's trip to the country, where they are on their best behaviour and in their best clothes, does them as much moral as physical good. Of the general kindness of the country mothers we cannot speak too highly, and as a specimen of this I hear that one of them, being asked to supply a customer with new laid eggs, replied, "Oh, its no use asking me for them while I have the children; they wants 'em all!" as if to want and to have were synonymous terms whenever she had the power to make them so.

But we must not loiter any longer among our Memory Pictures. It is pleasant to know that every helper in the work gathers many such sketches in the course of each season in return for the time and thought spent in thus ministering to the children's needs. But if the movement is to be successful we must not only be ready to give our money and kindly sympathy, we must be careful to act according to our best judgment and to use wise discrimination; otherwise, instead of benefiting the children we shall do them actual harm, degrading by pauperisation, instead of raising them by the enforcement of thrift and foresight. It is necessary to emphasise this point because it is so tempting to give a lump sum and let the children go without further trouble. Now the large society, the Country Holiday Fund, which has done this work on so extensive a scale, under the able presidency of the Rev. S. A. Barnett, is most careful to urge part payment by parents or children, and experience has shown the great value of acting according to this principle. But it is so hard! say we, when we want a special *protégé* to go. Well! right things often seem hard at first; but if we use right methods the hardness will soon disappear. We must help. Can we not get the children to save their halfpence week by week, beginning in the winter months? Most of our Sunday-school children have these, often more abundantly than we had in our own early days. Failing this, can we not find the little people some work that they may do, by which perhaps a penny a week may be earned, and put by for the express purpose of a country outing? Depend upon it, if anyone will give time and thought to the working

out of some such plan among the children he will be conferring upon them a far more real benefit than if he used the easier but slipshod method of giving them free outings. Those societies which allow this kind of thing not only harm the children they desire to serve, but they seriously hamper the work of those who are devoting all their energies to the uplifting and the strengthening of the child's whole nature.

OUR LIVERPOOL LETTER.

WITH the first winds of winter the zeal of our people has awakened. Every church is commencing its various activities, and our ministers are announcing their first courses of evening lectures. On Thursday, the 3rd inst., the new Institute was opened to its members, and last Sunday saw the first of our popular services.

The services this year are to be held in the County Hall, Bootle. The district is on the outskirts of the city, and is virgin soil, so far as we are concerned. The large posters announce that the services are to be conducted by Unitarian ministers, so that the large audience which assembled to hear the Rev. R. A. Armstrong's opening address on "Faith in the Living God" may fairly be said to have come to hear what Unitarianism was. The class of people attracted is a much more respectable one than we reached in the Rotunda Theatre. The audience was profoundly attentive throughout, and the excellence of the singing in all parts of the hall was very noticeable. This year, as last, the services are to be conducted by the ministers of the district, and the various churches are providing an abundant supply of singers and stewards. The congregation at Hamilton-road is arranging to have some of the addresses repeated in their church.

The opening of the magnificent suite of rooms in Sandon-terrace is a matter of even greater interest to us. The storm about the naming of them has only been exceeded in intensity by the hurricane which has this week disturbed our shipping. Happily, however, we have reached the calm. To change the simile, we have agreed to a suspension of hostilities, and at the opening meeting a resolution was carried which practically shelved the question of nomenclature in order that some practical results might be arrived at. So, for the present, we call our handsome apartments "The Institute, 3, Sandon-terrace." Everyone feels, however, that the correct way of writing this would be, "The ——— Institute," and probably everybody who wishes it well is praying that the time of filling that gap may be long put off. The name adopted leaves it open for any future meeting of the subscribers to call the Institute by any name they please, and at the same time provides sufficient designation for working purposes.

As so much has been published in the *Inquirer* about this new venture, it may be sufficient to state that its object is to provide a common place of meeting, and a centre of work and social influence for persons connected with our Churches in Liverpool and around, and for "any such others as may hereafter be agreed upon at an annual meeting." It will be open to these Churches to hold their meetings there, and societies appealing equally to all the associated congregations are to be formed. Already the ministers of the three churches of our brotherhood in Liverpool have arranged to deliver courses of lectures in its rooms; and it is hoped that the ministers may be thus enabled to concentrate their forces, and economise their labour. A library is also proposed, and an ample supply of the weekly and monthly periodicals, and the daily papers is, to be provided in a room set apart for the purpose.

The house is well situated, not too far from the centre of the city, and very conveniently for four of the congregations. On the first floor two large rooms have been thrown into one to form a lecture-room capable of seating 150 persons. This has been handsomely decorated by Mr. Morton, junr., under the superintendence of Mr. Wortley, of the Hamilton-road congregation, carpeted, provided with abundance of comfortable chairs, a piano, raised dais, and other necessities. There are a comfortable reading-room, a ladies' drawing-room, class-rooms, lavatories, and other conveniences; and altogether the members who filled the house the other evening had cause to be delighted with their new home. Most of this comfort we owe to the munificence of our wealthy citizens, but we hope that the membership subscription of 2s. 6d. per annum may reach a large enough sum to pay all future expenses. On the evening of the 17th inst. the President has invited the members and their friends to a soir e. S.

UNITARIAN HOME MISSIONARY COLLEGE: REVISION OF THE RULES.

A SPECIAL meeting of subscribers was held on Monday night, at the Memorial Hall, Manchester—Mr. J. S. MATHERS (Leeds) presiding—for the purpose of considering the draft of the revised rules as recom-

mended by the Committee. The preamble as drafted was as follows:—"The object of the institution is to assist in the education of young men for the work of preaching the Gospel and promoting practical Christianity among the people, especially the poor, the untaught, and the neglected." In this form the preamble was adopted, with the addition of the following words, proposed by Mr. JOHN DENDY, junr., and seconded by Mr. HARRY RAWSON:—"The institution adheres to the principle of freely imparted theological knowledge without insisting on the adoption of particular theological doctrines." Rule 1 as drafted by the Committee was as follows:—"The institution shall be called the Unitarian College."

The CHAIRMAN said the Committee had met and considered a tremendous volume of correspondence, and they had agreed on a certain alteration, but priority was claimed by the Rev. S. A. STEINTHAL, who objected to the use in connection with the College of the doctrinal word "Unitarian." He said it appeared to him that to use the word "Unitarian" in connection with a training college would be not only inconsistent with the history and traditions of Unitarianism, but inconsistent with the preamble they had just passed—(No, no). Whatever it might mean to those present, to the world at large the word would mean that the College existed for the teaching of certain theological opinions, and therefore he was opposed to it. Honestly declaring himself a Unitarian, at the same time he thought they should strive to keep alive that free spirit which they had inherited. The College might be appropriately called after one whom they all respected as the founder of the institution in connection with which they were met, viz., the late Dr. Beard. He moved as an amendment—"That the institution shall be called the Unitarian Home Missionary Board, and shall promote the purposes named in the preamble by the maintenance of a college to be called the Beard College, and by such other means as the members may from time to time determine."

The Rev. Ph. MOORE (Carmarthen) seconded the amendment.

On behalf of the Committee, Mr. W. H. TALBOT moved the following amendment:—"This institution shall be called the Unitarian Home Missionary College." He said he had not hitherto, and did not now, realise the importance of the point on which so much stress had been laid by the gentlemen who had addressed them. The Committee simply desired to alter as little as they could the old name, so they only substituted the word "college" for "board," which was surely not so serious an innovation as had been described. The Unitarian Home Missionary Board was "designed to assist young men" in pursuing their education, and whether after the word "Unitarian" came the words "Home Missionary Board" or the word "College" did not in his opinion matter in the slightest degree. The question was merely one of terms and words. He would say no more, as anything he could say would not alter the opinion of those who had a preconceived idea that the Committee had some insidious design in this matter. He could only say that what had been done had been done in all honesty and simplicity.

This amendment was seconded by Mr. JOSEPH LUPTON.

In the course of a long discussion which followed, Mr. H. RAWSON pointed out that exactly the same arguments had to be replied to when the institution was formed, and when, as now, the use of the word "Unitarian" was objected to. It was shown then, as he hoped it had been shown now, that it was not sought to use the word in the restricted sense some people imagined. He hoped the opposition to the rule as proposed by the Committee might be withdrawn. Nothing was further from the desire of the Committee than to impose any test.

Notwithstanding Mr. Rawson's appeal, the discussion was continued. At its close the vote was taken, when 14 voted for Mr. Steintal's amendment and 31 against, and 29 voted for Mr. Talbot's amendment and only four against. On Mr. Talbot's amendment being put as a substantive proposition it was adopted, 29 voting for it and 10 against.

The meeting then proceeded with the revision of the other rules, as to which there was comparatively little diversity of opinion.

UPPER BROOK-STREET CHURCH, MANCHESTER.

A CORRESPONDENT, whose graceful pen will be readily recognised, has contributed the following particulars to the *Manchester Guardian* which will supplement the account of the Brook-street Church given in our last issue.

The history of this church has been a somewhat varied one. In the year 1789—just double the period of the jubilee recently held—a chapel was built in Mosley-street, on its north side, and near to its junction with Market-street. Its founders were a body of seceders from the mother chapel of Cross-street, who complained that the teaching there was not sufficiently aggressive, and demanded some-

thing less Arian and more distinctly Unitarian in its tone. This surely is a curious fact when it is remembered that Upper Brook-street during the last half century has not been determinately, and is not now, even in name, Unitarian. Under the ministry of the Rev. William Hawkes, a learned and able preacher, the congregation flourished until his death, in 1820. The Rev. John James Tayler, B.A., then received a unanimous call, and accepted the pastorate of the congregation which worshipped in Mosley-street for the last time on Sunday, March 20, 1836. At that time Mosley-street was rapidly being changed from an avenue of commodious residences to a business thoroughfare. Families began moving out into the suburbs, as they were then considered—Bloomsbury, Grosvenor-street, Ardwick Green, and Green-heys. Victoria Park and York-place, save as green fields, did not then exist. The site of the chapel rose rapidly in value, was coveted for business purposes, and was sold at what was regarded as a handsome price. Its congregation inherited and sustained the traditions of personal worth and public spirit manifested for more than a century by the members of the mother-church in Cross-street, amongst whom were the Touchets, the Bayleys, and the Loyds, whose son became Lord Overstone. The Court Leet Records reveal the fact that this ancient chapel supplied holders of the office of Constable of Manchester for several generations. Suitably following worthies such as these were worshippers in the Mosley-street Chapel, many of whom followed its fortunes to the new church, bearing the well-known names of Dr. Henry, Duckworth, Dr. Ashton, Kennedy, Murray, McConnel, Darbishire, Wood, Robert Hyde Greg, P. Ewart, Edmund Potter, Shawcross, Worthington, Nicholson, Henry Houldsworth, Edward Baxter, Grimshaw, Bowman, Evans, Lamport, Nicholls, and others, with—in more recent years—Sir Henry E. Roscoe, M.P., Mr. C. E. Schwann, M.P., Mr. John Kendall, B.A., and others whose names are prominent in the Manchester of to-day.

Besides these was a remarkable group of members of foreign birth or descent—Salis Schwabe, Martin Schunck, J. Leisler, C. Souchay, Oldenburgh, Reiss, and Schuster. During the erection of the Upper Brook-street Church, the foundation-stone of which was laid on the 8th September, 1837, the congregation worshipped in the Lower Mosley-street Schools. Their new and handsome edifice, designed by Mr. Charles Barry, was opened on the 1st September, 1839. The inaugural services were conducted by the minister of the church, the Rev. John James Tayler, B.A., assisted by his brother-in-law, the Rev. Benjamin Carpenter, of Nottingham, and his friends the Rev. John Gooch Robberds, of Manchester, and the Rev. James Martineau, of Liverpool. Mr. Tayler ministered here for fourteen years, and then removed to London. The Manchester New College, in which he pursued his studies prior to going to Glasgow for his degree, was transferred from Manchester to London, and Mr. Tayler was induced to place his great learning and high character at the service of his *alma mater* in the offices of Principal of the College and also Professor of Ecclesiastical History and Doctrinal and Practical Theology. Subsequently he joined the Rev. Dr. Martineau in the pastorate of Little Portland-street Chapel, London. His death, in 1869, was a distinct loss to English scholarship and the interests of a reverent but liberal pursuit of the highest problems in religion. In his preaching and even in his thinking Mr. Tayler was eminently cautious, conscientious, and sensitively anxious to be just. Holding convictions based on reason, acting upon the best available lights of learning, he was yet most sympathetic with those whose views diverged from his own. On his resignation of the pulpit in 1853 the Rev. Joseph Henry Hutton, B.A., was appointed his successor. During the following six years many of the German families left the church for one erected for the purpose of conducting worship in their own tongue. The Rev. Edwin Smith, M.A., followed Mr. Hutton, his ministry ending in 1864. Mr. Smith was succeeded by the Rev. W. H. Herford, B.A., during whose pastorate pew rents were abolished, and what is known as the offertory system was adopted. The present minister, the Rev. Silas Farrington, began his ministrations in 1872. To his indefatigable exertions, zealously aided by Mrs. Farrington, is due the erection of a new and commodious school at a cost of £2,800. The interior of the church also has been entirely renovated and beautified, and several structural improvements have been effected, at a cost of about £1,100, without in any degree interfering with the elegant architecture of the building. The congregation is large and harmonious, looking forward to the removal shortly to London of their minister with feelings of affectionate regret.

MRS. MONA CAIRD wrote on "Marriage" last year. Now she writes on conversation thus:—"Evelyn caught and flung further the darting snake-like talk, iridescent as fish's scales, that issued with veritable serpentine coilings from her husband's powerful brain. His metallic force of intellect struck the spark that set in unaccustomed blaze these minds," &c.

LITERATURE.

(Publishers and others sending books for review are respectfully desired to state prices.)

MY LIBRARY TABLE.

BY AN OLD PENMAN.

It was surely prophetic of this hour that many a year ago my first "burgeoning" into print took place in the pages of a "magazine." Strange varieties of foliage have burst from those early buds, and sometimes the poor leaves have been blighted before escaping from the modesty of copy. In another world I shall meet the ghosts of many literary intentions, nearly as thick as leaves in Vallombrosa's shade, but I trust I shall not blench. Their fortunate brethren of the brain that assumed corporeal shape, and stared at me in actual print—how they *did* stare, those first efforts—dear as they were, were not dearer to me than some of those ever silent children of imagination. As I turn the leaves of this pile of magazines I wonder what regiments of hopes forlorn stalk in the rear of the essays, tales, poems, articles, and other fugitive productions which have thus got themselves into type. It is the experience of one's climbing days that makes one sympathetic with the race that slip and stumble behind, and around. The scribe's business gets as monotonous as a nail-maker's sometimes, and it is not much use "striking," except it be a bargain for "copy;" but even my sedate pen betrays a tendency to ramble when the memory of old comrades, real or imaginary, actual flesh and blood, or offspring of the brain, comes back amid the rush of this strangely busy world.

And this is how they work still, these writers for the monthlies! The amazing thing is that so much good work is so steadily produced. There are leaps and eddies in the stream, but it never runs dry. Look at these tales, for instance, none of them just now biting into one's feelings very deeply, yet often fresh enough in themselves. *Longmans* stands foremost of the pictureless class, Mr. Besant's story easily leading the way, and its other contents being of a high order. *Cornhill* is another of the few magazines that do not illustrate; it relies on being "readable from cover to cover," and does what it can to sustain the reputation that ought to belong to a periodical once edited by Thackeray. Its serial stories are "A Burnt Million," and "The County," the latter (anonymous) being concluded with a railway smash, and the former showing off Mr. James Payn's cynical vein in familiar style. The inside contributions are generally light. Their subjects are seldom far to seek. A little history ("The Man in the Iron Mask" used to be my own particular study, and, in those days, it answered fairly well once or twice), a little nature-worship (this more fashionable now than of yore), some travels, and a short story or two—behold the programme! Occasionally a brisk novelty appears; this month it is "A Dream of Bad Books"—not very bad, I hasten to add, simply conventional books, but its quality may be more to my taste than to less jaded palates. The most important non-illustrated monthly, however, is *Macmillan's*. It generally secures an essay by that brilliant, but uneasy-tempered, writer, Goldwin Smith. This month he vents his wrath upon Canadian truckling to the Jesuits. The natural history in *Macmillan's* is graver than that of the preceding magazine and, altogether, it is more solid fare. Mrs. Oliphant writes well, but the Bohemian in us will want something racier now that Clark Russell's "Marooned" is ended.

And here is *Time* in its new cover, decidedly more chatty than it used to be, yet purveying sound instruction to the patient reader. Its "Work and Workers" series has been creditably carried on; but is it not time to change the tune awhile? Lovers of George Eliot will find a readable article on her county, though, for effect, I like Mr. Grant's Scottish descriptions better. Mr. J. M. Barrie is getting well-known as a literary workman of industry and quick fancy. So far he has been well-advertised; he will do well to let his works advertise themselves and him awhile. His dramatic criticisms are good in the degree of their earnestness, and he is often in earnest.

Then we come to the illustrated magazines. Of course it must be granted that for voluminousness the Americans beat us in their *Century* and similar magazines. We simply have nothing to compare with *St. Nicholas* for young folks. But I am not prepared to surrender the claims of our best pictured magazine, *The English Illustrated*, without a struggle. Beautiful designs, faithful copying, careful work, and no small degree of "feeling," are here; and the Britisher need not be ashamed of his countrymen's and countrywomen's efforts. In the literary work Mr. Swinburne's "long resounding" lines are deservedly placed first, and if it were not ill-natured and disrespectful to his lordship, I should express sympathy with the editor in placing the Earl of Lytton's leaden fancies last. His lordship may be a diplomatist, as his father was; he is certainly leagues behind Bulwer

in fiction. Mr. Bernard Shaw writes about Wagner's music as it deserves; what more can even enthusiasts say? By the way, the line is now extended right across the page, to the trial of the eyes. *Tinsley's* is making great strides in its new series, and has already become a formidable rival to its more ambitious competitors. But here I am at the end of the morning (such a mellow October morning), and half-a-score of serials remain. I will not for reverence of the writers pretend to read their pages now; my readers shall, at any rate, hear the least that can be said of them. The *Sun* and the *Sunday Magazine*, and *Good Words*, like *Cassell's*, are always innocent except for mild doses of Orthodoxy in the three former; and the publications that accompany the last, viz., *The Popular Educator*, *Natural History*, *Old and New London*, and *The Encyclopedic Dictionary*, are monuments of sound if not brilliant work, and marvellously cheap. I always want to know my author, however, and "Cassell's" will not always gratify my desire. Why, I cannot guess. If the work is good let a man (or woman) have the credit of it, however humble he (or she) may be. A special word must be given to the illustrated edition of Geikie's great work, "The Holy Land and the Bible." There is a fine map given with the first number, and those who cannot spend many shillings at a time may be recommended to look at the first number, now issuing, of what must prove a most valuable and interesting book. I ought to say here that *Life Lore* is well worth its reduced price of fourpence, as many of my readers will know already. It is chatty and attractive, and should receive a welcome into thousands of homes.

SHORT NOTICES.

Sunday School Helper—October. The place of honour in the *Helper* this month is occupied by a paper by the Rev. J. J. Wright, bright with felicitous phrases and weighty with practical importance. The story of the origin of Home Reading Circles is told, its course of development traced, and their nature and mode of operation explained. A practical scheme for a union of Sunday-school teachers is sketched, and the offer to help others made. We trust that the paper will be widely read by Sunday-school teachers, and be so pondered as to lead to practical results. F. Crawshaw deals with books, with "Books and their Uses in the Sunday-school," and a North of England teacher with "Stray Thoughts for a Children's Service. As the tone and moral temperature of the mind determines the temper of the life, these services ought to be of a nature that specially tends to quicken conscience and awakes the reverential feelings. The Rev. T. Robinson gives another of his "Holiday Rambles," while the Rev. Shaen Solly furnishes an exposition of the term "Fresh Skins for New Wine." "Lessons for Sunday Classes" on gentleness and forgiveness are gathered not only from Scripture but also from Shakespeare, and an old German poem, showing how in the stress of life God speaks His word in the heart of all races. "Girls and Their Duties" this month has a pleasant chatty flavour.

The *Westminster Review* contains a second article by the Rev. Walter Lloyd, of Newark, on "Miracles;" his present object being to show that the essentials of Christianity as a religion are not dependent on miracles as their witness to men's judgment and conscience. By analysing the many definitions of "miracle" he shows how little value practically belongs to the miraculous in the Gospel narratives as accrediting the doctrine contained in them. Mr. Lloyd boldly, and as we believe most justly, asserts that miracles are very far from a help to the acceptance of Christian doctrine:—

"We do not find," he says, "that converts to Christianity were originally persuaded thereunto by miracles; we do not find they are to-day. Most of the disciples appear to have been called before Jesus is said to have begun to work miracles, and no clergyman or preacher will tell you that he ever knew a case where a convert was made to Christianity by the convincing evidence of the stories of miracles. *Moral persuasion and spiritual conviction are the only means of conversion.*"

We emphasise the last sentence because we believe that it contains a truth to which even some of our own people are not sufficiently alive. They are clinging with almost painful tenacity to miracles, as if they were the royal means to the salvation of souls. If Mr. Lloyd's Paper could lead them to reconsider their position, they might be saved much unnecessary trembling before the "advanced thought" that troubles them so much. The article, which is a short one, will amply repay careful reading.

We have only space to name the other articles in an unusually interesting number. They include "Liberalism Philosophically Considered" (an anonymous and rather weak essay); "William Shakespeare, Gentleman," by Cecil W. Franklin; "The National Administration of the Land" (by F. L. Soper), an attempt to face a practical application of the principle it names; a notice of "Thomas Drummond;" and interesting Papers on the "Scottish Universities," "Carlyle's Philosophy of History," and "The United States Army."

The *Magazine of Art* publishes a remonstrance by Mr. W. P. Frith against the custom of buying pictures from the walls of a gallery and by some small alteration turning it into an advertisement, under which grievance he has suffered from the hands of the proprietors of Sunlight Soap. It also contains a short sketch of the Peabody Museum, Massachusetts, and other interesting articles.

OBITUARY.

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MR. WILLIAM POPPLEWELL--PUDSEY.

WE regret to announce the death of Mr. William Popplewell, of Pudsey, which occurred on the 28th ult., in the eighty-second year of his age. The deceased gentleman was one of the founders of the Unitarian cause in Pudsey over forty years ago, and a faithful and devoted worker until old age disabled him from active service. Up to the time of his death he was one of the wardens of our church.

The following is from the last issue of the *Pudsey Advertiser*:—The deceased gentleman, who was born at Farnley, came to Pudsey about fifty years ago, and at once began to identify himself with all measures having for their object the benefitting of his adopted town. He took a prominent and very active part in the formation of a Burial Board for the town, and the construction of the beautiful cemetery in Back-lane, and was elected a member of the first and several successive Burial Boards. He also served for many years on the Local Board. In politics he was a staunch Liberal, and was ever in the front when progressive work was to be undertaken. He spent the last few years of his life with one of his married sons at Stanningley, and there he identified himself with the Liberal Club, of which he served as a vice-president up to the time of his death. In religious matters, as well as in political matters, he was an enthusiastic worker, and he was most energetic in obtaining for the Unitarians of Pudsey, with which body he was connected, a place of worship of their own. The deceased gentleman leaves three sons, all of whom are married, the youngest being the Rev. William Popplewell, vicar of Bolton, Lancashire. Mr. Popplewell was very widely respected throughout the district, where he was well known, and when the news of his death was received at the Liberal Club at Stanningley the flag was put at half-mast. The interment took place at the Pudsey Cemetery on Tuesday, in the presence of a large assemblage of sympathising friends. In the absence of the Vicar or Curate of the Parish, who were notified to attend, but who failed to be present, the burial service at the cemetery was conducted by the Rev. H. Bodell Smith. After a short service conducted in the house by the Rev. H. Bodell Smith the funeral cortège left the house of Mr. Thomas Popplewell, Sunfield, Stanningley, where the deceased had resided for some time prior to his death, and proceeded to the cemetery. A large number of gentlemen showed their respect for the deceased by their attendance at the funeral, amongst the public bodies represented being Pudsey Local Board, Pudsey Burial Board, members of the Unitarian Church, Stanningley and Pudsey Liberal Clubs.

THE ETHICAL SOCIETY, whose headquarters are in Essex Hall, Essex-street, Strand, W.C., will resume its lectures on Sunday, Oct. 13, when the President, Professor William Wallace, will give his inaugural address on "Ethical Theology and Moral Life." He will be followed on subsequent Sunday evenings by Professor Edward Caird on "The Connection of Religion and Morality," the Rev. P. H. Wicksteed on "Marriage and Individuality," Dr. Stanton Coit, and other lecturers.

A NEW UNITARIAN CAUSE.—The Rev. J. P. Spedding, of Rochdale, writes:—"I shall be glad if you will allow me to draw attention to our Unitarian Mission at Milnrow, which has been so far successful as to cause a number of friends there to continue the services regularly. The Reform Hall has been engaged until the end of March next, and we shall endeavour before that time to found a congregation. I have conducted the Mission solely on my own responsibility so far, beginning in a modest way, so that if there was no response to our invitation our failure should not appear great. There has been, however, an unmistakable success; the attendances have steadily increased, and at the close of our fifth service last Sunday a strong and representative committee was appointed. I believe there is every prospect of a good church being formed, and I most respectfully solicit the aid of our friends in carrying on this work with vigour. We shall have several preliminary expenses in the way of obtaining a musical instrument, hymn-books, &c.; and we are anxious especially to obtain ministerial supplies, so that the work shall not flag. The North-East Lancashire Union will, we hope, accept us as a Mission, but I would like to be able to place Milnrow in a position to command success before asking them to do this. Contributions may be sent to me or to the Milnrow Treasurer, Mr. John Taylor, 74, Harbour-lane, Milnrow, near Rochdale."

The Inquirer.

A Religious Political, and Literary Newspaper and Record of Reverent
Free Thought.

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LONDON, OCTOBER 12, 1889.

THE PROPOSED REUNION OF DISSENT WITH THE ENGLISH CHURCH.

Two reflections naturally occur in connection with the letter of Archbishop BENSON to the Congregationalists at Hull, and the reply made by the Assembly. The sentiment in favour of Reunion is admirable; Reunion itself, at least as conceived by the Bishops, is impossible. That at last, though late, there should have arisen in the minds of the representatives of the churches of this country a feeling in favour of greater charity, and of cordial sympathy in practical work, is not only gratifying in itself, but is at the same time a reassuring symptom of the tendency of the age to a really deeper religiousness. That such a change should manifest itself inside the borders of the dominant sect would be less remarkable if the most important sub-section of the English Church at this moment were not largely identified with a new-born sacerdotalism. The passing of the Reunion Report by the Lambeth Conference was a token of much more breadth of sympathy in the ranks of the clergy of the Establishment than the extreme utterances of some of their number could lead us to expect. At any rate, it may be said there are many of the clergy who lament the fruitless hostility between the sects, and who long for a time when instead of waging internecine strife they will give battle against the common enemies, ignorance and sin.

But when we turn from the contemplation of the earnestness of these prelates in order to duly estimate their practical wisdom in this matter we are not, we confess, so favourably impressed. His Grace, in conveying his respects to the Chairman of the Union, pointed out the conditions upon which the "heartfelt" desire for Reunion could, according to the Bishops, alone be realised. Four conditions were laid down for endorsement by those "representatives of Christian communions in the English speaking races" who might feel disposed to welcome any movement towards Reunion, either "corporate" or "organic," as the resolution phrased it. These conditions were not altogether so acceptable as the gracious words of the Archbishop would have led us to imagine. "We know," said he, writing in the name of the Bishops assembled at the first joint-meeting after the Lambeth Conference, "we know that, under whatever diversity of opinion, a true and loving hope of oneness in CHRIST JESUS is a living power in the hearts of all his people." The basis of conference proposed by the Bishops aims apparently at anything but the accommodation of a diversity of opinions. It is true that clerics who have solemnly signed the same articles develop a remarkable power of various interpretation; and it might not seem to Bishops who are acquainted with the very wide divergences of thought within the pale of subscribing priests that the imposition of the Nicene Creed savoured of an exclusive spirit.

The four articles of agreement suggested for adoption by those who wish to confer further on practical matters were as follows:—

"(1) The Holy Scriptures of the Old and New Testaments, as 'containing all things necessary to salvation,' and as being the rule and ultimate standard of faith. (2) The Apostles' Creed, as the Baptismal Symbol; and the Nicene Creed, as the sufficient statement of the Christian Faith. (3) The two Sacraments ordained by Christ Himself—Baptism and the Supper of the Lord—ministered with unfailing use of Christ's words of institution, and of the elements ordained by Him. (4) The Historic Episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the unity of His Church."

It is not surprising that at the assembly which met last week at Hull the Congregationalists found themselves unable to accede to such suggestions. In the words of Dr. CONDER, who moved the adoption of a letter in reply to the Archbishop of CANTERBURY, "the conditions laid down rendered union impossible." The reply itself singles out the fourth article as the special stumbling block in the way, and in the mover's speech this view found illustration. Looking behind the words of the proposals under consideration to the spirit embodied in the official regulations of the

Church of England, and manifested only too clearly in the foolish utterances of parsons who teach that Dissent is deadly sin, the champions of Independency take justifiable offence at the phrase "historic episcopate." Mindful of their old controversy with prelacy, while admitting that each side has much to forget and much to forgive, they cannot surrender the principles for which their Puritan forefathers laboured and suffered. Any attempt to foist upon them an acknowledgment that a peculiar virtue exists in episcopacy as maintained in the Established Church must obviously be futile. It may be lamentable, but it cannot be surprising, that after two centuries of Independency the children of Puritans should look with something approaching to amusement in the invitation to acknowledge the divine right of Bishops.

It is, however, of far more importance to observe that, while those who may be taken to represent the official mind of Independency fastened on this article as the ground of their *non possumus*, the most enthusiastic applause of the Assembly was given to the address of the Rev. J. GUINNESS ROGERS, who seconded the reply to the Bishops. Mr. ROGERS is very much of a political parson, and he admitted his extreme sensitiveness on the point raised by Dr. CONDER, and fully discussed in the reply itself. But living in touch with a larger world than the councils of a sect it was impossible for him to forget that, to the unsophisticated Nonconformist at least, it would be absurd to suggest the Nicene Creed as the basis of agreement even among those who call themselves orthodox. Mr. ROGERS was careful, indeed, not to commit himself to dissent from the propositions of that symbol of Faith; but he was fully aware that to some of the leading spirits of the communion to which it belongs its imposition would be simply intolerable. Even to insist on the acceptance of outward rites such as the Lord's Supper and Baptism would, he pointed out, exclude the Society of Friends from the proposed conference; and a Reunion which omitted the supporters of the belief in the immanent Spirit would be a singularly defective representation of the Christian Churches of England. It was probably felt by the Assembly at Hull that sufficient reason had been shown by the mover and seconder of the reply. No discussion followed their speeches, which, though they did not deal with all the proposals of the Bishops, exposed their utter unsuitableness to meet the demands of the case. Thus by the mouth of one of its most important sections Dissent declares Reunion, either "corporate" or "organic," impracticable. The "Unity of the Spirit" is the only unity that can be hoped for while men honestly accept such widely divergent doctrines and institutions as exist amongst us. Despite the complete failure of the Lambeth circular, we believe it has done something to promote that unity of sympathy in practical pieties which will in the end prove stronger than the artificial bonds of ecclesiasticism.

THE UNITARIAN HOME MISSIONARY "COLLEGE."

By the decision arrived at last Monday at Manchester the Unitarian Home Missionary "Board" becomes the "College," all the rest of the title remaining as before. For the relief of tender consciences an addition is made to the preamble to the rules, by which it is stated that the institution "adheres to the principle of freely imparting theological knowledge without insisting on the adoption of particular theological doctrines." The title retains the tradition of the original scope of the Board, as many of its friends will be glad to observe. The opponents of doctrinal names made their protest, as they were entitled to do; but we earnestly trust they will not prolong an irritating and fruitless discussion.

There is to be in future for ordinary students an arts curriculum of two years at least, to be followed by a theological course of two years at least. The Committee retains the full control of the College in its own hands. Provision is made for the admission of students to theological training who are at least eighteen years old, and who have either completed the arts curriculum of the College or obtained a degree, or, who being at least twenty-five years old, show special aptitude for the work of the ministry. The last case is noticeable, as it shows an intention of carrying out the principle uppermost in the minds of the founders of the Board, viz., that men who have natural ability, but whose age renders it undesirable that they should undertake a long course of preparatory studies, shall receive a moderate amount of training before finding their way to our pulpits. The number of persons of this class is still large, though it may not be quite so large as in former years, and while the higher standard of late years has frightened some of them it has proved an excuse for others making application for pastorates without any sort of preparation whatever. If the "H. M. C." can rescue the good men who despair, and weed out those who make everyone else despair, it will still deserve well of

our Churches. The College is just now on its trial, and every effort of its friends will be needed to bring it to the success they hope for. We trust that generous help to its resources, as well as keen attention to its career, will be given by an increasing number of our readers.

OF WHAT ARE THEY AFRAID?

AGAIN and again those leading minds of orthodoxy whose advance takes them so far ahead of the bulk of their party as to make them appear almost heterodox, receive warnings, affectionate or menacing, to the effect that their daring, if not checked, will land them at last in "Unitarianism." What is called "modern thought" is pointed at as a scarecrow to young men just entering on the ministerial career. They are bidden beware of the seductions of heresy. "Shipwreck of faith," "falling away," these are the phrases heard ominously muttered in the assemblies of good men and women. Now it is a young pastor who is suspected of a love of German criticism. At another time it is a professor of a college, or a preacher of metropolitan fame who stands in the pillory while every little dealer in verses pelts him with texts and prays at him with a zeal that is warm rather than affectionate. At the present time there is a remarkable outbreak of this fervour on behalf of what is considered the true faith. Scotland is becoming more and more agitated over the utterances of men like Dr. DODS; and to judge by some references to Dr. CLIFFORD's relationship to BAUR and his school it would almost seem as if that popular preacher were considered past praying for.

We wonder whether the enthusiasts thus busy with their neighbours' creeds ever looked straight at the dreadful thing which frightens them so much. What is it they are afraid of? The unknown, says a Latin proverb, is ever the most terrifying. Why not disarm their foe of fictitious terrors by boldly confronting it? "Modern thought" is after all a very vague phrase, and may include everything, from the doctrines of Evolution to those of Nihilism. Some forms of "modern thought" are very much at the service of the very people who shudder at it. Surely it is a case for discernment. The growth of rational methods in the investigation of nature has been accompanied by scores of useful inventions, each contributing to the comfort of human existence. The speculations of scientists, it is true, are often wild. There is as much prodigality in ideas as in germs. Of a thousand seeds of thought one only may be brought to bear. But why not have a little more patience with the ways of men, seeing that they so closely copy the ways of God? Instead of scoffing ignorantly at scientific theories how incomparably more useful it would be if ministers in orthodox pulpits would do their best to follow the example of Dr. DALLINGER, whose Fernley lecture on "The Creator and Creation" stands out like a great rock amid the fluctuating currents of ordinary theological literature! Their young men and maidens would be far less likely to be carried away by despair of anything good if they could be guided by a discerning teacher, and be made acquainted from the first with the great underlying truths of the world they live in.

But it is unsoundness in Biblical matters that shocks some of our friends more than leanings to the great scientific generalisations of our day. They appear to assume that a positive conviction of the literal accuracy of the Story of the Fall is necessary to growth in godliness. If a young man cannot believe that JESUS was born of a Virgin, or walked on the waters, or raised the dead, they look on him with pity, if not with shuddering. Why? Do they think assent to these things is necessary to the conception of a noble ideal, or that unquestioning acceptance of the stories of Jonah and Elisha is demanded by the Eternal of the human mind? If it becomes ever clearer to the student how the JESUS of the disciples' fond remembrance became identified with the Logos of speculation is it really dangerous to his spiritual life that he feels increasing reluctance to subscribe to the Nicene theology? What are we most anxious for—orthodoxy of head or orthodoxy of heart? We ask these questions in all earnestness. We ask them of any sober, meditative mind who is not afraid of inquiring how the truth stands. He will find that the heretics among the Orthodox are often as gentle and gracious as those who, by virtue of their much believing, consider themselves to be the very elect. The disposition to question may, indeed, degenerate into a hard and sterile spirit of criticism; but that it need not do so we have overwhelming experience of beautiful lives even among these much-suspected Unitarians to testify. The pursuit of Truth, first, last, and always, must include the pursuit of virtue, which is Truth in action and aspiration towards the Source of Truth. These not only *may* be but *are* shared by the earnest minds of all shades of religion. Of what, then, are our friends afraid?

NOTES AND NEWS

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A MONUMENT is to be erected in Paris to Alfred de Musset.

RIOTING has broken out at Madras in consequence of religious differences between Hindoos and Mahomedans.

THE income-tax is expected to yield £2,000,000 for every penny in the pound this year.

THE Evangelical Alliance has already issued a programme of subjects for the Week of Prayer at the beginning of next year.

THE Archbishop of Canterbury approves of the idea of a Bishop of Birmingham.

THE Rev. John McNeill, when preaching in Wales the other day, announced the collection by saying "We will now take the tithes."

WE wish the Edinburgh teetotalers all success in their endeavour to abolish "bars" at the theatres.

THE Wesleyan Temperance Committee are about to issue an anti gambling pledge.

THE German Revisers of the Bible are to meet this month to finally pass the text of their new version.

OUR Liverpool friends have found a way out of their deadlock by calling their new institute simply "*The Institute*, 3, Sandon-terrace." May they flourish long to justify our italicising!

"A STATEMENT of Unitarian Teachings," being the summary of the Rev. J. E. Manning's thirteen years' ministry to the Swansea church, will appear in our next issue.

DR. H. VOGELSTEIN has written a historical critical essay which has been published at Stettin entitled, "*Der Kampf zwischen Priestern und Leviten seit den Tagen Ezechiels.*"

THE Clarendon Press announcements include "*Notes on the Hebrew Text of the Books of Samuel*," by Professor Driver, and "*Studia Biblica et Ecclesiastica*," by Professor Sanday.

THE Baptist Union has been holding its autumnal session this week at Birmingham, and the Primitive Methodist Sunday-school Union has been sitting at Manchester.

BISHOP FOWLER tells his countrymen in the United States that China is preparing for a war of extermination against all English-speaking people in their borders.

THE French Republicans secured 151 seats at the second ballot last Sunday, only 51 falling to their miscellaneous opponents. The former party has a majority of 154 in the Chamber of Deputies, so that there is good hope of settled government for some time to come.

THE *Northern Daily Telegraph* refers to the "Forward" movement among Unitarians, instancing the new life manifested at the Unitarian Home Missionary College, and the "perhaps more important step" of popularising the *Inquirer*.

CARDINAL MANNING delivered an unflinching declaration in favour of the temporal power of the Papacy last Sunday. If that goes finally he sees nothing before us but the wreck of the Christian world and of human life generally.

"THE most stupendous fact calling for our notice," said our friend the Rev. H. Higgins, of Liverpool, at the Philosophical Society's meeting in that city, "is the existence of the fourteen hundred millions of human beings on the earth. All these, with the exception of a very small residue, are worshippers, and have some kind of religion."

THE Jews in France are so numerous and powerful as to lead to the saying that whether Monarchy or Republicanism prevails at the polls Judaism remains permanently in possession of power. They are about to elect a Chief Rabbi, and speculation is excited as to his sharing in the bitter anti-German feelings of some of his countrymen.

THE latest instance of levelling up comes from Cracow, where the Dean of the Faculty of Medicine asked for the bodies of Jewish patients at the hospital, on the ground that, as many of the students are Jewish, their people should furnish a fair quota of subjects for dissection. But the Jews object.

MR. HAMERTON tells in the *British Weekly* of a French merchant who drank twenty-two bottles of wine and a dozen of ale while transacting an ordinary day's business. His brain remained quite clear, and he showed no sign of tipsiness. No wonder Mr. Hamerton describes drinking without intoxication as an art.

WE recently noticed the proclamation of a "week of self-denial" for the Salvation Army. During the week General Booth, having given up a private residence at Hadley Wood, for which the rent was £120 per annum, purchased a house and grounds at Potter's Bar for £4,000. Rare self-denial this!

THE Obituary of the week includes the names of Sir B. S. Phillips, the second Jewish Lord Mayor of London (1865-6); General Lebrun, a Second Empire officer; Jules Dupré, the leading French landscape artist; and the Rev. Julian Tenison-Woods, of Sydney, formerly Tractarian, subsequently Romanist, and a well-known writer on geology and natural history.

THE *Indian Magazine* states that Pundita Ramabai's school at Bombay has now twenty-five pupils, eight of whom are child widows. About half the pupils reside with Ramabai.

MR. HANDEL COSSHAM, M.P., has had a Bible class for fourteen years. He said last week he believed no book had been so shamefully misrepresented or so fearfully perverted as the Bible; absurd and horrible views of God had been derived from it by theologians, but nowhere else could they get so just and humane views of the duties men owed to one another.

"ETERNAL Punishment," says an American preacher, "is just and right. If I were ruler of this world I'd rule it. If I had any gift to bestow upon this world I'd dictate my own terms." "You've just got to love God or he'll burn you up for ever and ever," said a little orthodox girl of *Unity's* acquaintance. Did she caricature the orthodox position?

At the National Conference of Charity Workers held in San Francisco last month a considerable number of Unitarians from the Eastern States were present. Special services were held in the Unitarian Church, the Rev. H. Stebbins, who preached, being assisted by the Revs. F. H. Wims, H. H. Hart, and L. C. Storrs. Mr. John Fretwell also took part.

A VENERABLE friend who looks back on nearly fifty years of activity among religious thinkers, especially those known as "advanced," informs us that during the past summer he has been making personal inquiries in all directions while on his travels, with the result that not one of his acquaintances declared himself a supporter of "Atheism"—a great change from thirty years ago.

THE confusion occasioned by ill-chosen ambiguous names is well illustrated by this item of news from the *Nonconformist*:—"Manchester New College is about to be removed from London to Manchester." The *new college* just growing out of the Home Missionary Board in Manchester is not *Manchester New College*, which all the world knows has gone to Oxford. But it is puzzling.

MR. SPURGEON quotes from a certain society the words, "The whole of religion may be reduced to two words, 'Be just.'" He adds sarcastically:—"This is fine preaching certainly!" We have heard of some great teacher who summed up the law and the prophets in two short axioms; and of another who said that all the law was contained in the words, "Thou shalt love thy neighbour as thyself." But St. Paul was somewhat loose and heretical in his views.

MANY accusations have been made against working men. Can any equal that of Canon MacColl, who says that working men all over the country have written him, begging him to publish a cheap edition of his lectures on the Nicene Creed? The charge is modified somewhat by the doubt expressed whether such an edition would pay. From what we remember of the reports of those lectures such a doubt is not unreasonable.

THE Executive Committee of the Liberation Society, having determined upon a more active campaign this winter than has been practicable for a season or two, have convened a special meeting of the Council, to be held in London on October 24, to consider the modes of operation best adapted to the present position of the Disestablishment, as well as certain ecclesiastical questions which are likely to become urgent during the next Parliamentary session. Mr. Illingworth, M.P., is to preside. The first of a series of conferences and public meetings is to be held at Bradford on November 11.

In the Primitive Methodist schoolroom of the rural town of Whitchurch a temperance harvest festival was held last week in connection with the local Good Templars' Lodge. At the especial request of the committee, in no way connected with the Free Christian Church in that town, the first address was delivered by its minister, Geo. Eyre Evans, the second by the minister of the Wesleyan Church, the Rev. A. Pearce, and the prayers said by the Primitive Methodist ministers, the Revs. Joseph Aston and A. Taylor. A crowded congregation, including many members of the Free Christian Church, filled the tastefully decorated room.

In a long letter published in the *Christian World* and the *Baptist* Dr. Clifford has destroyed and pulverised the "case" brought against him by Urquhart in the latter paper. The case will not greatly concern our readers. To us the whole charge when reduced to its proper dimensions is that Dr. Clifford is a man of wider culture, of broader sympathies, and of larger aims than those who accuse him. Thus interpreted the charge is true, and the more ably he defends himself the clearer it appears. Of more importance than the theological are the ethical points involved. Dr. Clifford points out that his accuser treated him with much less courtesy than Mr. Bradlaugh would have shown to W. H. Smith. He adds:—"I would not press this matter at all were it not that this neglect of a simple law is increasing, and that the perils of theological controversy are so great that some of the saintliest men, with a passionate love of their own forms of stating eternal truth, have found a superhuman task in attaining the elementary excellences of justice and fair-mindedness."

CHURCHES AND SOCIETIES.

(Secretaries and others are particularly requested to send their reports—which should be as brief as convenient—not later than Tuesday, otherwise such matter must be condensed or postponed.)

HYDE: FOUNDING NEW SCHOOLS.

ON Saturday an interesting ceremony, in connection with Hyde Chapel, was performed in the presence of several thousand spectators. For some years the day and Sunday-school accommodation has been somewhat inadequate, and Saturday's meeting was the result of a movement started six months ago with a view to the erection of new schools, not to supersede, but to augment the existing educational facilities. The present schools provide accommodation for 350 scholars, and the new buildings are to accommodate about the same number. The estimated cost is £3,000, and towards that sum £2,300 has already been raised. The schools are to be in the Gothic style. The architects are Messrs. Worthington and Elgood, of Hyde. Prior to the laying of the memorial stones there was a procession through the principal streets, in which teachers and scholars from the neighbouring schools including the Primitive Methodists and Wesleyans, took part. The meeting on the site was presided over by Mr. WILLIAM SMITH.

Alderman THORNLEY, of Hyde, presented a trowel and mallet to Mr. Thomas Ashton, who laid the first stone.

MR. ASHTON, having performed the ceremony, said the schools were to be used for secular and religious purposes. He had a strong liking for free education and Board-schools, and he looked upon those schools as in no way interfering with the future introduction of a system of that sort, but as being a useful adjunct, because he hoped that in the day-schools they would not seek anything more than good sound moral secular education. Religion would be taught in the Sunday-school. He supposed that was the proper solution of the difficulty, and one that would leave everybody the fullest freedom—(applause).

MR. HENRY BARLOW presented a trowel and mallet to the Rev. H. E. Dowson, B.A., the pastor, who laid the second stone.

In the evening a public meeting was held in the Wesleyan schools. The Mayor of Hyde (Alderman Green), presided, supported by the Revs. C. C. Coe, J. Freeston, H. J. Just, P. M. Higginson, Mr. Thomas Ashton and Mr. T. Gair Ashton.

MR. T. GAIR ASHTON, speaking on technical education, observed that although the Act passed last session was not as wide in its scope as they could wish, yet it had really gone a great way towards meeting the needs and requirements of the people, and he could not help saying that if the people of the Gorton division had not returned Mr. Mather to Parliament the Technical Education Act would not have been as efficient as it was. The provision in the Act giving power to local authorities to grant funds in aid of technical education was a great step in advance, which would enable places all over the country to establish agricultural schools or schools of science and art for manual training, and to cultivate a larger number of the working classes than had hitherto been possible. It would be possible under the Bill to form what many people considered a great need in the country continuation schools. It had no doubt occurred to many that it was folly to spend millions yearly upon the education of children up to the age of thirteen, and then cast them adrift and do nothing further for them. They ought to do something for those people who wished their children to be educated after they were thirteen years old, and until they were of an age to go into the mechanics' institutions and technical schools. He hoped that those interested in education in Hyde would be able to make out a sufficiently good case to present to the Corporation in favour of the adoption of the provision which enabled them to grant 1d. in the £1 towards educational purposes, and he had no doubt the Corporation would do its share in improving the education of the people—(applause).

Addresses were also delivered by the Revs. C. C. Coe, J. Freeston, H. J. Just, Mr. J. R. Beard, Manchester, and others.

STROUD: RECOGNITION MEETINGS.

ON Thursday, Oct. 3, a tea and meeting were held in the Lansdown Unitarian Church, to give welcome to the Rev. H. Hill (late of Rawtenstall) to the ministry of the above church. There was a good attendance at the tea, and a still larger at the meeting held in the church. There were present at the tea and meeting the Rev. A. N. Blatchford, B.A., Wm. Butcher, Esq., and Miss Butcher, and C. Jecks, Esq., of Bristol; the Revs. F. W. Stanley, of Bath; E. Turland and Mrs. Turland, of Cheltenham; H. Austin, of Cirencester; and J. Macdonald, of Gloucester; also Mr. Orler, son of the Jewish Rabbi, Stroud. A number of friends were present from Cirencester. Mr. Blatchford occupied the chair at the evening meeting. Letters of

apology had been received from the Revs. Jno. Robberds, B.A., of Cheltenham, and J. F. Smith, of Bristol, both of whom expressed best wishes for the success of the church at Stroud.

The Rev. CHAIRMAN then, in a forcible speech, expressed his pleasure at the settlement of Mr. Hill as the minister, and said that the Stroud Church, in their efforts to extend the Unitarian faith, might rely upon the Western Union giving them sympathy and help.

Mr. STEELE moved a resolution of cordial welcome to Mr. and Mrs. Hill in their settlement with the Lansdown congregation, and, having spoken of their new pastor in terms of approbation, expressed his opinion that the outlook for the Church was every way bright and hopeful.

Mr. SPENCER, in seconding the vote, thought Mr. Hill was the right man in the right place. They had discovered that he was not only a teacher, but a leader. They believed in Jesus Christ. They taught the same truths as were laid down in his commandments, and it was because Mr. Hill made this a part of his ministry that they supported him.

The Rev. H. HILL was cordially received on rising to acknowledge the welcome accorded by the Church. He reminded them that he and Mrs. Hill had already had a very hearty welcome from them in their homes wherever they had seen them. He thanked them on his own and his wife's behalf. Two things, he said, were needed to make the church a success—confidence and perseverance. Of the first, he asked them to give him their full confidence as their minister, to trust him, to have confidence in the great principles the church represents, and in their ability to do good work for it. Of the second, he bade them persevere in the carrying forward to a successful issue the labours to which they might put their hands, to keep well together, to give the world proof that their religion was a very real thing to them—that they be full of charity whilst full of zeal, and, not least, that they encourage themselves in the wise habit of attending regularly the services of the church. The speaker also reminded his hearers that they were not a "Christless Church," but a free Christian Church, seeking to be filled with the spirit of Christ; that they were not working in opposition to any other Church, but anxious to be friendly with all.

Mr. REEVE moved a vote of welcome to the representatives of the Western Union, and thanked them heartily for the generous support accorded the Stroud Church by the Union.

Mr. WHEATLEY seconded this motion, and said the church must have dropped out of existence but for the substantial support rendered by the Western Union and British and Foreign Unitarian Association, and the Revs. Henry Austin, J. Macdonald, Messrs. Gibbons, Webb, Knowles, and Birt also took part in the proceedings.

In the course of the subsequent addresses the Rev. E. TURLAND referred to the presence of Mr. Orler, son of the Jewish Rabbi, and spoke enthusiastically of the old Jewish writings and their influence on the minds of people, and Mr. Orler, junr., expressed on behalf of his father, the Jewish Rabbi, his best wishes for the success of the church at Lansdown. Mr. Cornish also spoke words of encouragement as one belonging to another Church.

The *Stroud Journal* adds:—"The church has recently been re-decorated, and rendered comfortable for the purposes of public worship. Mr. Hill appears to be a minister of energy, and we should not be surprised to hear that his congregation becomes considerably larger than it is at the present time."

SHORT REPORTS.

ABERDARE.—The quarterly meeting of the Unitarians of South Wales was held on the 3rd inst. sermons being preached by the Revs. T. Thomas (Pantydaid), T. Hathren Jones (Cefn), and O. J. Jones (Cardiff). The latter pleaded for greater attention to the recreations of the masses.

ABERDEEN.—On Sunday, the 6th Oct., the annual harvest services were held. The church was richly and beautifully decorated with grain, flowers, and fruit. There was a large congregation. The Rev. Alexander Webster conducted the service, and gave a discourse on "The Good Ground." In the evening the church was quite full, and extra seats had to be provided. The subject of discourse was "The Thorn in Nature." An appropriate organ recital was given at the close of the service. The evening service was the first for the season, and it was pleasing to see present so many of those who had listened to Mr. Webster on the Inches, and to find that several of them gave in their names as members of the Church.

APPOINTMENTS.—We understand the Rev. E. S. Howse, B.A., is to assist Dr. Sadler at Hampstead, in succession to the Rev. A. L. Smith, B.A.—The Rev. J. H. L. Christien, LL.D., has been appointed to the pastorate of Congleton.—Mr. W. Amey is reported as appointed to the Old Meeting House, Framlingham.

ASHFORD.—The harvest thanksgiving was held last Sunday. Large congregation. Preacher the Rev. A. J. Marchant, who is a candidate for the local School Board.

BATH.—On Tuesday, Oct. 1, a conference of ministers was held in Trim street schoolroom. The Rev. A. N. Blatchford opened a discussion on "The pastoral side of ministerial work." The following took part:—The Revs. J. F. Smith, J. Worthington, H. S. Solly, W. Rodger Smyth, E. Turland, J. Macdonald, J. Wain, A. Stradling, and Mr. W. Butcher. A committee meeting of the Western Union was held in the afternoon, and a social meeting in the evening.

BILLINGSHURST.—On the 29th ult. the Rev. E. P. Hall, of Trowbridge, son of a former respected minister at Billingshurst, preached two thoroughly practical sermons here, that in the morning being on "Sympathy," and that in the evening on "Contentment." Introductory to the evening sermon Mr. Hall referred to his boyhood's associations with the old chapel, and with tender reminiscences of ministers and members of the congregation. He specially emphasised the good done by the little struggling congregations in villages, of the removal from time to time of the younger members to towns and cities, where they joined with larger congregations, but carried with them wherever they went the true spirit of the religion they had been truly influenced by, and were not ashamed to profess. God judged them not by numbers in these little causes, but by good work done.

BIRMINGHAM: HURST-STREET DOMESTIC MISSION.—On Monday evening last the first of the present series of "Entertainments for the People" was given in the People's Hall. Long before the hour for opening the doors were besieged by a large crowd, with the result that the hall was filled to its utmost holding capacity, and that some hundreds of people were unable to gain admission. The signal success which has so far attended the efforts of our missionary, Mr. W. J. Clark, and his co-workers in this direction is a source of much encouragement and gratification. On Tuesday evening Dr. Cooksey delivered a lecture on "The Age of Ice in the Midlands." There was a large, attentive, and most appreciative audience. The rev. gentleman, in replying to a cordial vote of thanks, expressed his cordial sympathy with those who were successfully conducting so many useful and deeply needed agencies for good.

BOLTON: COMMISSION-STREET.—The third annual conference of the congregation here was held on Sunday afternoon last, and, as a means of interchange of ideas and mutual encouragement among the members, proved to be the best so far. Tea was served at four o'clock, an extra collection in the chapel the same evening more than covering the outlay. Immediately tea was over the conference opened, the minister presiding. The secretary, Mr. Joseph Lancaster, in few words recalled the main facts of the congregation's history, indicating encouraging signs of growth. Messrs. Bradshaw, Warings, Taylor, Lomax, Entwistle, Dornier, Waterhouse, and Tovey briefly spoke concerning things of common interest to the congregation, such as the enlarging of the monthly Calendar, the Sunday services, the lectures, the Sunday-school, and the prospects or otherwise of a needed new chapel. Among other institutions it was mentioned that the children's night would go on as usual, and that the third year of the Recreative Rooms for full-timers promised greater success than ever. Mainly on account of space, partly because of limited managing power, the number of boys admitted to the rooms this winter has had to be limited to a certain number, and the secretary, Mr. James Fielding, has already more applicants than he has tickets for. The programme of the Recreative Rooms includes now a "reading circle" (young people's section) in connection with the National Home Reading Union. A reading circle in the "artisan's section" is also at work connected with the chapel and Sunday-school. The conference closed at six o'clock, the Rev. J. J. Wright urging the congregation not to be content with filling the chapel, but to make it their business to induce strangers to become members.

BOSTON: SPAIN-LANE CHAPEL LIBRARY SOCIETY.—On Monday evening, Sept. 30, the Rev. Walter Lloyd lectured before the members of this society on "Emerson." The chair was taken by Mr. Councillor Beulagh (Congregationalist). A vote of thanks was proposed by Mr. A. Kime, and seconded by Mr. Morton. Mr. Lloyd in responding congratulated the Rev. W. E. Atack on the success of the library movement, and urged upon the members of the society the great benefits, personal and social, to be derived from the cultivation of reading habits. A vote of thanks to the chairman terminated the proceedings.

BRIGHTON.—The Rev. Alfred Hood, addressing members of the Brighton Equitable and the Brighton Artisans' Co-operative Societies, suggested that interest on capital invested in any business should be limited to 5 per cent. He claimed that such a rate of interest would include the "security" requisite for investments not guaranteed by Government, which will not yield at present as much as 3 per cent. Whatever accrues beyond such a return for capital should be the profit of the workers, including those who direct and superintend. Would it not then be just to fix a maximum interest and a minimum wage; and let all so-called "profit," beyond what was thus appropriated, be divided among the various workers? Would it not be possible, by these means, to make the whole trade and industry of the country truly co-operative?

CARMARTHEN.—The harvest festival was celebrated in the renovated chapel at Parkyvelvet. The Rev. Professor Moore, who has started a series of special services, officiated. Music, choral; audiences large.

CHELMSFORD.—Two very excellent sermons were preached on Sunday by the Rev. J. B. Lloyd (late of High Garrett), on the occasion of the Harvest Thanksgiving. The harvest festival service published by the Sunday School Association was given in the evening with good effect, the choir being assisted by a small orchestra. The congregations were fairly large, the decorations were attractive, and offertories were taken for the local infirmary. Mr. A. C. Harwood, of Forest Gate, conducted the services on Sunday fortnight, while on Sunday, Sept. 29 "John Ward, Preacher," formed the subject of a discourse by Mr. Madocks. The congregation have unanimously decided to continue this autumn the afternoon Services for the People, which proved so eminently successful last spring, and a sub-committee has been appointed to make the necessary arrangements. Contributions are being received by the assistant hon. secretary, Mr. J. E. Bailes, Roman-road, Chelmsford.

DONCASTER.—A harvest festival was successfully held on Sunday, the Rev. Halliwell Thomas officiating. The Mutual Improvement Society began its winter session on the 2nd inst. under favourable auspices.

HORSHAM.—The Rev. J. Taylor preaching on the 29th ult. on "The religious lessons contained in Eliza Cook's poems" referred to her connection with that locality. Although she was not a native of Horsham she spent several years in the neighbourhood. It was amongst Sussex scenery that her earlier poems were written, and that love of the beauties of nature was formed which was so conspicuous a feature of her writings. Born in 1818, the daughter of a rich merchant in Southwark, it was probable that the loss of her mother, to which such touching reference was made in "The Old Arm Chair" and other poems, was the cause of her removal to the country. Her first volume of poems was published when she attained the age of twenty years, and when she was thirty she commenced to edit *Eliza Cook's Journal*. Later she returned to Plummer's Plain to recruit her wasted strength, and after that time we hear little of her. Among the allusions to local scenes in her poems might be mentioned those to St. Leonards Forest, the "Old Mill Stream" and "The Ruined Palace," which last the lecturer considered, probably referred to Slaugham Place. The discourse, which was much appreciated, was interspersed with numerous quotations,

LEIGH.—A series of social evenings has now commenced in connection with the Leigh Unitarians, which was held on Tuesday evening in the King-street Chambers, Leigh. The Rev. P. Holt occupied the chair, and there was a good attendance. Songs and duets were contributed by the members of the society. The ladies connected with the congregation supplied refreshments during the evening. This cause is now spreading, and large numbers attend.

LIVERPOOL: HAMILTON-ROAD.—A birthday presentation was made on Sunday week to the Rev. Felix Taylor, B.A., by the members of his class of elder scholars.

LIVERPOOL.—The first annual meeting of the members of the newly-formed Institute was held on Thursday, the 3rd inst., when the officers and committee for the ensuing year were elected. A resolution having been passed, at a special general meeting held last July, "That in deference to the wish expressed by the Rev. J. H. Thom and others the name of the institute be changed," the President now proposed that the name be changed to "The Institute, 3, Sandon-terrace," and after some discussion this resolution was passed. An opening soirée will be held on the 17th inst., to which the committee invite all the members to bring their friends. A course of lectures has been arranged, to be given by the Rev. R. A. Armstrong, on "The doctrines held by Unitarians," and further lectures will be given by the Rev. V. D. Davis and the Rev. L. P. Jacks. The use of the house has been granted to the Renshaw-street congregation for a welcome soirée to the Rev. L. P. Jacks and Mrs. Jacks on the 30th inst. The house has been handsomely decorated and fitted up, the reading-room being well supplied with magazines and newspapers, and the Institute promises to answer admirably the purposes for which it was founded.

LONDON: AYONDALE-ROAD, PECKHAM.—Harvest festival services were held on Sunday last, when the Rev. J. S. Mummery preached in the morning on "Harvest Memories," gave an interesting address to the children in the afternoon on "Sowing and Reaping," and discoursed to the evening congregation on the "Harvest of Truth." The audiences both morning and evening were large and appreciative. The church was tastefully adorned with fruit, &c., which was afterwards distributed to sick members of the Mothers' Meetings. The church choir, under the direction of the organist, Mr. R. Cox, rendered great service with a fine selection of anthems. It has been arranged to hold during the winter season fortnightly musical services on Sunday evenings.

LONDON: BERMONDSEY.—The quarterly gathering took place on Wednesday last, when a good assembly of the members were present at an earnest debate on measures proposed by the Rev. G. Carter for increasing interest in the work of the church. A pleasing feature in the proceedings was the part taken in them by the young men present. Addresses were given by the Rev. T. Timmins and Messrs. R. Peach, G. Callow, R. Elliott, and other friends.

LONDON: DEPFORD.—At the harvest services last Sunday there were good attendances, an unprecedentedly large number of teachers and scholars being gathered in the afternoon. Mr. G. Callow, as Visitor for the London Sunday School Society, gave an encouraging address, expressing great pleasure at the improvements that had taken place. In the evening Miss Sharpe gave an address to a crowded congregation.

LONDON: DOMESTIC MISSION, GEORGE'S-ROW.—On Sunday last the harvest thanksgiving services were held, the Rev. F. Summers conducting the children's service in the morning, and Mr. Kittle, of Toynbee Hall, officiating in the evening, when the attendance was so large that not all who came were able to get in. The winter meetings have also now commenced. The mothers' meetings and girls' sewing class have a large membership. At the first winter concert, after every available seat being occupied, large numbers had to stand. The following agencies are also in active operation:—Bank, coal club, medical club, arithmetic, book-keeping, and history class, French class, shorthand class, drawing class, violin class, drum and fife band, singing class, Good Templar Lodge, Phoenix Sisters' Lodge, Juvenile Rechabites' Tent, Band of Hope, Sunday-school and library, and Bible and Prayer Meeting. On Sunday the chapel is uniformly well attended.

LONDON: GUILD OF THE GOOD SHEPHERD.—The monthly meeting of the Guild was held on Thursday week, Oct. 3, in the schoolroom at Essex Church, and was attended by a large number of members. The devotional portion of the meeting was conducted by the Warden (Rev. W. Carey Walters), after which the first annual reports of the secretary and treasurer were adopted. The following officers were chosen for the ensuing year:—Warden: Rev. W. Carey Walters; Deputy Wardens: Rev. W. M. Ainsworth, Rev. Fredk. Allen and Rev. C. L. Corkran; Treasurer, Mr. William Tate; Secretary, Mr. Harold Wade; Council: Miss Hind, Miss Lawrence, Miss Moore, Miss Seaton, Miss Talbot, Miss Walker, Mr. H. Hawkeswood, Mr. H. Jeffery, Mr. G. North, Mr. N. Norway, Mr. J. Toye and Mr. I. M. Wade. Arrangements were then made for the fifth annual festival of the guild to be held at Essex Church on Friday and Saturday, October 18 and 19, full details of which will appear in the Advertisement columns of this paper.

LONDON: STEPNEY GREEN.—The annual sermon in connection with the Guild of the Christian Life was preached on Sunday, the 6th inst., by Mr. J. Tinkler, of Forest Gate. The text, "Now do it," was made the basis of an exhortation to immediate work most appropriate to the occasion. The annual meeting, for election of officers, was held on Monday, presided over by the minister, the Rev. T. B. Evans, M.A., when, in addition to the usual business, resolutions were passed embodying the good wishes of the meeting to Mr. Toye as missionary at Limehouse, and to the Rev. Alfred Amey, for a short time at Limehouse, and now settled as pastor at Framlingham, Suffolk, the chairman bearing warm testimony to the character of Mr. Amey, and wishing for God-speed to both in their new spheres of work. Vocal and instrumental music contributed to the pleasure of the meeting.

MANCHESTER: DROYLSDEN.—The Rev. W. J. Taylor, of Preston, preached to a large congregation last Sunday evening, on the occasion of the harvest festival. There was special music under the direction of Mr. George Hilbert and Miss M. Bagulay.

MANCHESTER: LONGSIGHT.—The Rev. A. W. Fox delivered special sermons on Sunday, when a very successful harvest festival was celebrated. Large congregations and good collections. The Rev. S. A. Steintal lectured on a "Trip to the North Cape" to the members of the Literary Society. Ninety present.

NEWARK.—The annual harvest thanksgiving services were held on Sunday, Sept. 22. The church was effectively decorated with cereals and autumn flowers, and there were good congregations. On Sunday evening, Sept. 29, the Rev. Walter Lloyd delivered a discourse on the writings of the late Miss Eliza Cook. On the 6th inst. Mr. A. J. Mundella, of Nottingham, gave an address in the Unitarian Chapel, Newark, on "The life that now is." The preliminary service was conducted by the Rev. Walter Lloyd, after which Mr. Mundella gave a

discourse on Ecclesiastics ix. 10. The speaker drew a picture of religious thought in the Middle Ages, when men withdrew themselves into monasteries, and, despairing of the human race, gave themselves up to preparation for a future state. He contrasted the condition of things with the new ideas and hopes which were now filling the minds of earnest men and women, and having touched upon the strides that knowledge had made during the past hundred years, spoke in glowing words of the impulses now driving men to make this world and this life higher and nobler than it was before. The congregation listened with much attention to the address.

PARK-LANE, NEAR WIGAN.—On Sunday evening, by special request, the Rev. Geo. Fox conducted the service and preached at the Independent Methodist Chapel in this place. The occasion was a harvest thanksgiving. The chapel, which was tastefully adorned, was crowded.

PORTSMOUTH.—The harvest thanksgiving was celebrated on Sunday evening, when there was a good attendance. Mr. T. Bond delivered the sermon.

PUDSEY UNITARIAN CHURCH.—On Sunday, September 29, the harvest thanksgiving services were held, when Mr. John Pickles, of Bradford, preached appropriate sermons, morning and evening, to good congregations; and in the afternoon a special musical service was given by the choir, consisting of the sacred cantata entitled *Araunah*, which is the composition of the organist, Mr. Arthur Pearson (Professor of Harmony in the Yorkshire College of Music), the libretto being by the minister, the Rev. H. Bodell Smith. The performance was a great success, the cantata being pronounced the best service of its kind ever rendered in this church. It was listened to by a crowded audience. The principals were Messrs. Edward Sutcliffe, Fred Cope and Lambert, Misses Poppewell and Booth, Mrs. H. Bodell Smith, Miss F. Gott and Master J. W. Rushworth. The church was tastefully decorated with fruits, evergreens and flowers, and the collections for the day were an increase on those for the corresponding occasion of last year. On Tuesday evening, October 1, the winter session of the Mutual Improvement Society was opened with a lecture by the minister on "Money: its history and purpose." There was a good attendance, and the session bids fair to be as successful as any of its predecessors. On Monday evening last the first public tea party of the season in aid of the funds of the sewing society was held; the whole was given, including an entertainment, arranged for and carried out, by the members of the young women's class of the Sunday-school, with the help and guidance of their teacher (Mrs. H. Bodell Smith). Nearly 100 sat down to tea, and a very considerable sum was realised.

ROTHERHAM: CHURCH OF OUR FATHER.—On Sunday last the harvest thanksgiving services were held. There was a large congregation in the evening. A harvest service of song was given, with anthem, "Handel's Gloria," and the solos, "O Rest in the Lord" and "Jerusalem." The church was very artistically decorated throughout with large quantities of flowers, fruit, plants, corn, &c. The Rev. W. Blazeby, B.A., preached, and good collections were secured for the choir and organ.

SHEFFIELD: UPPER CHAPEL.—The Rev. J. E. Manning, M.A., late of Swansea, entered upon his ministry on Sunday, when he preached morning and evening to good congregations. In the morning the rev. gentleman founded his discourse on 1 John iv. 16, "God is love." The gospel of their Church, as a branch of the Christian Church, must be that "God is love." It must teach men that He was always with them—in the home, in their business, in their prayer. It must teach men to pray to Him. It must teach them to perform the duties of life as a sacrament to Him. The rev. gentleman then referred to the new relation cemented that day between minister and people, and asked why they had elected a minister, and why they came Sunday after Sunday to the church. The answer was to worship God. On entering the church they brought to worship there all that was best in their nature. They left behind their cares and ambitions, and entered God's presence as little children, only asking Him to bless them. Every day made them more conscious of their dependence upon God, more conscious of their weakness, and in the worship of the Church they found help and consolation. Worship was helpful and inspiring, and made them reflect on God's goodness and their own unworthiness. Then the Church became in the highest sense a school for moral and religious development. No man thought himself as good as he ought to be, however boastful and pretentious before his fellows. He would always, in his secret heart, pray to be a better man than he was. Church worship was to educate this feeling, and elevate it into a principle of daily life. This being why they came to church, they elected their minister to help them in the realisation of this purpose. Might God grant their new minister grace to enable him to perform this high and sacred office. In the evening Mr. Manning preached upon the relation of Unitarianism to the progressive spirit of the age.

TAMWORTH.—Very good and successful harvest services were held here last Sunday, when appropriate sermons were preached by the Rev. J. Howard. The floral decorations elicited the admiration of all, testifying to the taste and heartiness of the workers under the able direction of Miss Howard. The congregations were good, and anthems were given suitable for the day. Collections were for the choir fund.

WALSALL.—The Rev. P. Dean preached to a crowded audience on Sunday week on what is known as the "Barfield Scandal."

THE COMING WEEK.

It is proposed that a List of Meetings of Societies should be published each week. If Church Calendars and other notices were forwarded regularly it would be easy to arrange. Such a plan should not, however, be allowed to interfere with advertising.

DEAN-ROW.—Oct. 12, Annual Meeting of East Cheshire Christian Union.

MANCHESTER: Cross-street Chapel.—Oct. 13, Anniversary of Mosley-street Schools.

NOTTINGHAM.—Oct. 14 and 15, Annual Meeting of North-Midland Presbyterian and Unitarian Association.

LIVERPOOL.—Oct. 17, Opening Soirée of The Institute.

OXFORD.—Oct. 15, Opening of Manchester New College.

LONDON.—Oct. 15, B. and F. U. A. Council.

LONDON: Essex Church.—Oct. 18 and 19, Annual Meeting of the Guild of the Good Shepherd.

TERMS OF SUBSCRIPTION.

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All Payments in respect of the INQUIRER to be made to C. A. BRIDGMAN, Essex Hall, Strand, W.C., to whom all Advertisements are to be sent. Editorial Matter only to the Editor.

OUR CALENDAR.

SUNDAY, OCTOBER 13.

It is requested that notices of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

LONDON.

Brixton, Unitarian Christian Church, Effra-road, 11 A.M. and 7 P.M., Rev. W. M. ARNSWORTH.
Croydon, Free Christian Church, Wellesley-road, 11 A.M. and 7 P.M., Rev. C. J. STREET, M.A.
Essex Church, The Mall, Notting-hill-gate, 11 A.M., and 7 P.M., Rev. W. CAREY WALTERS. Harvest Festival.
Hackney, New Gravel Pit Church, Chatham-pl., Paragon road, 11 A.M. and 7 P.M.
Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS.
Kentish Town, Free Christian Church, Clarence-road, 11 A.M. and 7 P.M., Rev. CLEMENT PIKE.
Little Portland-street Chapel, near Oxford-circus, 11.15 A.M. and 7 P.M., Rev. JOHN TREVOR.
Mansford-street Church and Mission, Bethnal Green, 11 A.M. and 7 P.M., Rev. H. GOW, B.A.
Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Dr. MUMMERY.
Richmond, Unitarian Christian Church, Channing Hall, Friar's-lane, 11 and 7, Rev. T. W. FRECKELTON.
Stamford-street, Blackfriars-road, 11 A.M. and 7 P.M., Rev. W. COPELAND BOWIE. Annual collections in aid of General Expenses.
Stoke Newington, The Green, 11.15 A.M., Rev. W. WOODING, B.A.
Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. F. W. STANLEY.
BILLINGSHURST, 11 A.M. and 6.30 P.M., Rev. R. B. BLACKBURN.
BOURNEMOUTH, Conservative Club Assembly Room, St. Michael's Rise, 11 A.M., Rev. G. H. VANCK, B.D.
BRIGHTON, Christ Church Free Christian, New-road, North-st., 11 A.M. and 7 P.M., Rev. ALF. HOOD.
BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. R. COWLEY SMITH.
CHATHAM, Unitarian Christian Church, Hamond-hill, 11 A.M. and 6.30 P.M., Rev. F. ALLEN.
CHELTENHAM, Bayshill Church, 11 A.M. and 7 P.M., Rev. EPHRAIM TURLAND.
LIVERPOOL, Hope-street Church, 11 A.M. and 6.30 P.M., Rev. J. J. WRIGHT.
MANCHESTER, Platt Chapel, Rusholme, 11 A.M. and 6.30 P.M., Rev. CHAS. T. POYNTING, B.A.
SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. S. FLETCHER WILLIAMS.
SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. CHAS. H. WELBELOVED.
SWINTON, near Manchester, 10.45 A.M. and 6.30 P.M., Annual Church Sermons, Rev. J. DENDY, B.A.
TORQUAY, Free Christian Church, Bannercross Hall, 11 A.M. and 6.30 P.M., Rev. FRANK SHAW.

NOTICE.

** Calendar Advertisements inserted as above, 2s. 6d. for Thirteen Weeks, prepaid; 5s. not paid in advance. Additional matter 4d. per line. Single Advertisements 6d. per line.

ETHICAL SOCIETY, Essex Hall, Strand,
Oct. 13th, 7.30 P.M., Prof. WM. WALLACE ON
"Ethical Theory and Moral Life."

MANCHESTER NEW COLLEGE,
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Rev. CHARLES BARNES UPTON, B.A., B.Sc., Professor of Logic; Mental, Moral, and Religious Philosophy.

(TEMPORARY ROOMS: 90, HIGH-STREET.)

SESSION 1889-90.

Candidates for admission to the Theological course at the commencement of the coming Session are requested to forward their APPLICATIONS and TESTIMONIALS without delay, to either of the undersigned, who will supply on request all needful information as to Admission of Students, Selection of Scholars, and Outline of the Course of Study.

The COLLEGE SESSION commences on TUESDAY, the 15th of OCTOBER, and STUDENTS are requested to attend at Nine A.M. on that day.

An ADDRESS in connection with the Opening of the Session will be delivered by the Rev. JAMES DRUMMOND, LL.D., the Principal, on FRIDAY, the 25th of OCTOBER, at Four o'clock P.M.

All or any of the classes may be attended free by Members of the University of Oxford, or of Mansfield College; and by the Public on payment of the regular fees. Reference to be made to the Principal, at 90, High-street, or particulars may be obtained (by letter) from either of the Secretaries. The hours of Lectures will be fixed, and may be learnt after the Session has commenced.

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Rev. H. ENFIELD DOWSON, B.A.,
Gee Cross, near Manchester.

Manchester, October, 1889.

NEW GRAVEL PIT CHURCH.
HOSPITAL GUILD.

A BAZAAR will be held at ESSEX HALL, STRAND, on Dec. 11th and 12th, 1889, to raise funds for the establishment of a Convalescent Home.

Contributions will be gratefully received by
Miss J. UPTON,
7, Lenthal-road, Dalston.
Further particulars later.

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BIRTH.

HASLAM—On the 7th inst., at White Bank, Bolton, the wife of William Haslam, of a son.

MARRIAGE.

FREESTON—DUNKERLEY—On Oct. 8th, at Dunham-road Chapel, Altrincham, by the Rev. J. Edwin Odgers, M.A., assisted by the Rev. J. Freeston, father of the bridegroom, the Rev. Frank Kerry Freeston, Minister of Cairo-street Chapel, Warrington, to Maude Mary, second daughter of Charles Chorlton Dunkerley, of Hurst Dale, Dunham Massey. At home after Nov. 25th.

SERVICES AT CAMBRIDGE.

RELIGIOUS SERVICES will be conducted by Unitarian Ministers at the DEVONSHIRE ROOMS, GREEN STREET, CAMBRIDGE, on the SUNDAY EVENINGS of the MICHAELMAS TERM, at Seven o'clock, as follows:—

Date.	Preacher.	Subject of Discourse.
Oct. 20...	Rev. S. A. Steinthal	...Creeds and Freedom.
„ 27...	Rev. J. E. Odgers, M.A.	...Religious Sentiment, its Decline and Renewal.
Nov. 3...	Rev. Jas. Drummond, LL.D.	...The Christian Revelation of God.
„ 10...	Rev. J. E. Carpenter, M.A.	...Natural and Supernatural Religion. I. Providence.
„ 17...	Rev. J. E. Carpenter, M.A.	...Natural and Supernatural Religion. II. Immortality.
„ 24...	Rev. H. W. Crosskey, LL.D., F.G.S.	...Grounds for Faith in the Love of God.
Dec. 1	Rev. P. H. Wicksteed, M.A.	...The Great Idea of Israel.
„ 8...	Rev. P. H. Wicksteed, M.A.	...The Kingdom of God.

GUILDS OF THE GOOD SHEPHERD

The FIFTH ANNUAL FESTIVAL of all the branches will be held in ESSEX CHURCH, LONDON, on FRIDAY and SATURDAY NEXT.

Evening Prayer and Holy Communion, Friday, 18th Oct., 7.30, conducted by the Revs. E. P. HALL, E. CEREDIG JONES, M.A., and J. KIRK PIKE.

COUNCIL MEETING, Saturday, 11.30 A.M.
PUBLIC LUNCHEON, „ 1.30 P.M.
CONFERENCE & MEETING, „ 3 0 P.M.
Paper, "The Guild in Relation to the Congregation," Rev. T. P. SPEDDING. All friends welcome.

W. CAREY WALTERS, Provost.
GEO. EYRE EVANS, Secretary.

PROVINCIAL ASSEMBLY OF NON-SUBSCRIBING MINISTERS AND CONGREGATIONS OF LONDON AND THE SOUTH-EASTERN COUNTIES.

The FIRST ANNUAL MEETING will be held on WEDNESDAY, October 23rd, in LONDON.

The RELIGIOUS SERVICES will be held in Little Portland-street Chapel, and will commence at Ten o'clock with the Communion Service, conducted by the Rev. Dr. SADLER. This will be followed at Eleven o'clock by Service, conducted by the Rev. Professor CARPENTER, M.A.; and the Sermon will be preached by the Rev. Dr. DRUMMOND.

LUNCH will be provided in the Portland British Schools, Little Titchfield-street, at One o'clock. Tickets to be had at a moderate cost; free to Ministers and Delegates.

The BUSINESS MEETING will be held in the Schools at Half-past Two. F. NETTLEFOLD, Esq., President, in the Chair.

A PUBLIC MEETING will be held in the Evening at Essex Hall. Tea at Six o'clock. The Chair will be taken at Seven o'clock.

Addresses by the Revs. Dr. Sadler, P. H. Wicksteed, M.A.; Messrs. C. Ellis, A. Madocks, and others.

NORTH MIDLAND PRESBYTERIAN AND UNITARIAN ASSOCIATION.

The ANNUAL MEETING will be held at NOTTINGHAM, on MONDAY and TUESDAY, October 14th and 15th.

Divine Service will be held in the High Pavement Chapel on Monday Evening at 8 o'clock, the Devotional Service being conducted by the Rev. E. D. PRIESTLEY EVANS, and the Sermon preached by the Rev. Jos. WOOD. A Collection will be made after the Sermon.

On Tuesday Morning, at 10.30, Meeting of Ministers and Delegates in the High Pavement School-room. At 11.30 the Annual General Meeting will be held, ALFRED ELSE, Esq., of Leicester, in the Chair. Collation at 1.30. Tickets 2s.

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